

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

3 3433 06912899 3





THE

BAPTIST MEMORIAL,

AND

Monthly Record,

DEVOTED TO THE

HISTORY, BIOGRAPHY, LITERATURE, & STATISTICS

OF

THE DENOMINATION.

NEW SERIES.

REV. ENOCH HUTCHINSON, EDITOR.

VOL. VII.

NEW-YORK:
PUBLISHED BY MARTYN, ELY & CO.
NO. 162 NASSAU STREET.
1848.

THE NEW YORK
PUBLIC LIBRARY
21058 8
ASTOR, LENOX AND
TILDEN FOUNDATIONS.
1900.

CONTENTS.

Advertisement of a Lost Day, - - - - 366
Affectionate Ministers, - - - - - 24
Affection's Choice Treasures, - - - - 356
A Good Wife, - - - - - - 23
A Good Daughter, - - - - - 357
A Husband's Appeal with regard to his Wife, - - 152
Alphabetical Prayer, - - - - - 227
An Awful Providence, - - - - 131
Anecdotes of Robert Hall, - - - - 58
Anecdote of Rev. John Leland, - - - 365
Anecdote of Rev. Dr. Payson, - - - - 323
An Enlightened Christianity Essential to Permanent National Prosperity, 293
An Unfortunate Youth, - - - - 128
Apostolic Fathers, - - - - - 43
A Robber Befriended, ... 391
Assurance, - - - - - 94
A Strange Thing, - - - - 160
A Word in Season, - - - - - 220
A Young Mother Praying for her Children, - - 321
Baptist Colleges and Theological Institutions in the United States, - 371
Beehive and Walnut Tree, - - - - 246
Benevolence of Christianity, - - - - 106
Biographical Sketch of Rev. Elisha Hutchinson, A. M., - 107
Blindness a Blessing, ... 384
Chain of Calamities, - - - - - 331
Charity, - - - - - - 194
Christian Separation, - - - - - 195
Citadel of Kingston, - - - - - 228
Clement of Alexandria, - - - - 261
Companions of J. A. James, - - - - 254
Divinity Taught by Affliction, - - - - 365
Confidence in Death, - - - - - 74
Connection between Sin and Misery, - - - 147
Constantinople, - - - - - 25
Conversion of a Criminal, - - - - 211
Conversion of Paul, ... 358
Conversion of the Aged Rare, - - - - 276
Cranmer's Unworthy Hand, - - - - 227
Cry of Injured Texts, - - - - - 227, 384

Dangers of the Whale Fishery, 287
Day of Wrath, 333
Denominational Declensions, 352
Dirge, 194
Evening Examination, 177
Exegesis of 2 Cor. 12, 16, 161
Extorting Confessions from Children 129
Extracts from Cecil, 327
Father's Advice, 392
Female Correspondence, 215, 249
First Spring Bird, 97
God's Love Wonderful, 227
Harriet Arnold, 282
Highlands by Moonlight, 193
Historical Correspondence, 88
Ignatius and Polycarp, 77
Infant's Prayer Answered, 82
Introduction, 1
Irenæus, 223
Justin Martyr, 178
Lamartine—his Mother—and the Bible, 205
Last of the Pioneers, 187
Lines upon the Death of a Child, 141
Literary Notices, 27, 49, 65, 134, 168, 201. 235, 270, 304, 338, 369
Loss and Gain, 96
Lott Cary—Late Governor of Liberia, 322
Love is Strong as Death, 130
Love of God, 96
Machine for Reasoning by, 103
Marriage—by Mrs. Sigourney, 248
Martha Washington, 154
Minister's Wife and Monument, 264
Modern Characters—Mary. No. I. 39
Modern Characters—Mary. No. II. 83
Modern Characters—Caroline. No. III. 121
Modern Characters. No. IV. 142
Modern Characters—Susan. No. V. 217
Monthly Record, 30, 63, 98, 133, 166, 195, 230, 267, 303, 335, 367
Mourn Not, 72
Mr. Cobb's Covenant, 265
My Bird, 229
Narrows, with Engraving, 266
Navy Island, 127
New York Bay, 46
Obey Christ, 317
Old and Young Men, 214
Onward, 163
Opinion of the Bible, 92

Origin of our Race, ... 73
Origin of Music—Jubal, ... 380
Outlet of Lake Memphremagog, ... 93
Persecutions of the Baptists—after the Apostolic Age, . . . 8
Pointed Argument, - - - - - 126
Practical Counsels, - - - - - 87, 131
Prayer, - - - - - - 22
Preaching at People, - - - - - 75
Prejudices against Religion, - - - - 69
Princess Charlotte's Benevolence, - - - - 300
Progress of Civil and Religious Freedom, - - - 35
Recent Discoveries, - - - - 171
Religion of Zoroaster, - - - - 137
Religion the Guardian of the Soul, - - - 290
Religious Correspondence, - - - - 247
Reminiscences of a Pastor, - - - 239, 273, 307
Remonstrance of the Working Days in the Week, - - 116
Reminiscences of Rev. Shubael Lovell, - - - 385
Rules for Preparing Sermons, - - - - 299
Sabbath-Day Point—Lake George—With an Engraving, - 332
Serepta—With Engraving, - - - - 372
Self-Command, - - - - - 130
Serpent and Child, - - - - - 62
Settlement of the Sons of Noah, - - - 359
Shortness of Time, . - - - - 302
Simeon of Jerusalem, - - - - 158
Sought and Found, - - - - - 341
Spirit in which Reproof should be Given, - - 175
Spiritual Joy, - - - - - 22
Spiritual Mind, - - - - - 350
Stanzas—by W. B. Tappan, - - - - 263
Startling Incident, - - - - 277
Suicide Prevented, - - - - - 23
Superstition of the Thalamists, - - - 255
Sutya-Gooroos, - - - - - 281
Sweet Wyoming's Day of Sorrow, - - - 375
Tertullian, - - - - - 328
The Christian Pilgrim, - - - - 12
The Christian Warfare, - - - - 51
The Closing Year, ... 396
The Dying Robber, ... 182
The Death Penalty, ... 52
The Good Wife, ... 289
The Hour-Glass and Time, ... 24
The Lamb Slain from the Foundation of the World, . . 19
The Methodist and the Dinner Party, . . . 260
Terrible Doctrine for the Dying, ... 392
The Richest Prince, ... 214

The Sword of the Spirit, - - - - - 146
The Three Marys at the Tomb of Christ—with an Engraving, . 301
The Two Whalers, - - - - - 318
Thief of Time, - - - - - 95
"This is what I want" - - - - 264
Thoughts for the New Year, - - - - 13
Thunder Storm, - - - - - 291
To my Father, - - - - - 351
Tribute to the Memory of Deacon Enoch French, - - 47
Unprofitableness of Sermons, - - - - 364
Useful Maxims, - - - - - 354
Value of the Soul, - - - - - 24
Washington's Regard for his Mother, - - - 298
Weekly Communion, - - - - 149
Woman, - - - - - - 355

LIST OF EMBELLISHMENTS.

Citadel of Kingston, ... 204
Constantinople—Seraglio Point, ... 1
Get Wisdom, ... 314
Martha Washington, ... 136
Navy Island, ... 102
New-York Bay, ... 34
Out-let of Lake Memphremagog, ... 68
Sabbath Day Point, ... 306
The Narrows, ... 238
The Three Marys at the Tomb of Christ, . . . 272
View near Anthony's Nose, ... 170
Zarapha, ancient Sarepta, ... 340

THE

BAPTIST MEMORIAL

AND

MONTHLY RECORD.

VOL. VII. JANUARY, 1848. NO. I.

INTRODUCTION.

It may be expected, that, at the commencement of another year, we should make some general remarks in reference to the manner in which the Memorial will be conducted.

Our object is a noble one, to join our efforts with the thousand active energies employed to renovate and save a ruined world—to accelerate the movement of that moral engine which is destined to extend its cheering influences to every land.

It is often by the feeblest instrumentalities that great events occur. It is the numerous little rills which form the rapid river, and, finally, the vast, expanded deep. It is the small, accumulated streams of sanctified benevolence, which cheer the Christian on his pilgrimage below, and swell, at last, that ocean of eternal bliss around the throne in heaven.

By the persevering efforts of a few disciples at Jerusalem, the new religion triumphed, passing over, irresistibly, the ancient world, and bearing rapidly away, idolatry and every opposition to its course. By the untiring zeal of one lascivious, and at first, obscure Arabian, the Mohammedan delusion swayed its sceptre over millions of the human race. By the feeble but unyielding energy of Luther, Calvin, and Melancthon, the clouds of moral darkness which had long enveloped piety and learning, disappeared, and on the loftiest towers of despotism waved the banners of the cross. The efforts of Voltaire, Rousseau, Corneille, and their associates, soon converted France to infidelity, and overwhelmed the land with all the multiplied calamities resulting from her bloody revolution.

The instrumentality employed by these unholy men, was the promulgation of their principles. They were determined that their

writings should be read. "I must be read," said Voltaire, "whether I am believed or not, I must be read."

So, instrumentally, the world must be converted, by extending far and wide the truths of our religion, till all the darkest corners of the earth shall be enlightened from on high. While the living preacher should not falter, the press must do its work. The Sacred Scriptures, tracts, and periodicals, must go upon the breeze to every clime and every dwelling of mankind.

To advance the cause of the Redeemer, and especially the prosperity of our own denomination, will be our object in conducting the Memorial.

The question has been asked, whether we shall admit articles on controversial subjects.

We reply that we shall enter this somewhat dangerous field with caution; still we shall be willing to incur some peril if we can discover occasionally a valuable gem of truth by the way.

The controversy in the first century in reference to the way of attaining justification and salvation, called forth the masterly writings of Paul upon that subject.

In the second century, the able defence of Christianity by Justin Martyr, Clement, and other Greek and Latin fathers, was called forth by the controversy in reference to paganism.

The Pelagian controversy, in the fifth century, threw an immense amount of light upon the question, whether man be totally depraved.

In the sixteenth century, the great controversy between Papists and Protestants, caused the strongest thrones of tyranny to tremble, and broke the spell which seemed to bind the world in superstition, under the lordly and unyielding oppression of the Romish hierarchy.

In all of these controversies, unholy feelings were often manifested; but still much good was accomplished. Much more good, however, would undoubtedly have been done, if all had exhibited towards each other the spirit of the Savior.

We do not intend to admit any angry debate into our columns, but shall be happy to discuss, in a Christian manner, subjects of general interest, which need elucidation, and especially those which relate to our own denomination.

It may be objected that we thus raise the ensign of party, and

that we are sectarian. We would remark, that we respect all denominations of real Christians, who advocate those doctrines which they conscientiously believe to be scriptural. Such is not sectarianism. He only is a sectarian, who values his party more than truth, and who endeavors to promote that party, though the cause of Christ may suffer, and prefers that good may not be done unless his friends can have the praise.

It is undoubtedly the duty of every Christian to unite with that denomination whose principles and forms correspond most nearly, in his estimation, with the teachings of the sacred volume. It is *then* his duty to labor for the advancement of that denomination. And this is identical with laboring for the advancement of the Redeemer's kingdom.

As Baptists, we believe that our tenets are more nearly in accordance with divine teaching than those of any other body of Christians, and we feel that we can best promote the cause of Christ by advocating those tenets. While we take such a course, far be it from us to suppose that we are not liable to imbibe erroneous views, in some respects. Probably, when Christians, from various denominations, shall have arrived in heaven, where all will be of one mind and heart, it will be found that all sects have held some erroneous tenets.

We love all Christians, and discover many precious truths in their creed. We should be glad if all could be united, but we do not expect to see such a result in this world.

The existence of different sects must, no doubt, be considered as an evil; but, like other evils, it is overruled for good. It may be a useful check to greater evils, which might result from a stagnant and corrupting mass. The reason that so much union exists among Christians is, that they hold so many truths in common. They would be, really, no more united, should they, with their present views, be constituted into one sect. They would probably be more repellant in proportion to their proximity. True and permanent union can only be promoted by union of sentiment. To sacrifice principle in order to unite with our brethren of other sects, would be in vain. No sacrifice to expediency, no half-way covenants, no compromise, will produce permanent union. Its basis must be truth alone.

Then we must, in the spirit of our Savior, advocate what we

conscientiously believe to be the truth, and continue to do so until it shall be universally embraced.

The fact that the Christian world is divided into only two classes, *Baptists* and *Pædobaptists*, places our own denomination in the attitude of being opposed to all others, and the combined resistance of those, who unite for no other purpose, falls upon us. Our voice alone is uttered against the perversion of a Christian ordinance, and is consequently very unpleasant, and frequently causes hard things to be said about us. Still we must speak out what we believe to be the truth of God's word. We are far behind other denominations in respect to systematic efforts to extend our principles. We shall hold ourselves in readiness to defend the doctrines of our creed against all mistake and misrepresentation, against wrong interpretation and false reasoning.

We regard the grand controversy as really settled. It is admitted by the ablest of our opponents, that there is no plain precept or example in the Bible which teaches infant baptism. No respectable scholar dares to deny that the leading and most obvious meaning of the words, denoting baptism, in the New Testament, is immersion, and that sprinkling and pouring were not practised until the third century. Pædobaptists reason from a mystical fitness of things, and lovely affections, that infants should be baptized—that the mode of the ordinance is a matter of indifference, if the spirit be observed. Thus it is virtually granted that the plain letter of the Scriptures does not directly sanction anything as baptism but immersion, nor represent any persons as fit subjects but believers. We appeal to the law and the testimony. The Bible settles the question as plainly as language can do it.

The Memorial is designed to exert an influence upon our denomination throughout the land.

As we number more than any other sect, we should present an example of union, piety, and intelligence, worthy of imitation. Our sentiments and practices ought to be the same at the North, South, East, and West.

It is scarcely to be expected, however, that all the members of a denomination, so widely separated from each other, should entirely coincide in all of their opinions and measures. It will be one part of our design to discuss any such points of difference, and

make the Memorial serve as a bond of union between brethren, as well as a repository of all which is dear to us as Baptists.

We have no expectation or wish to supersede other periodicals of our own denomination. All, with which we are acquainted, are exerting a good influence, and we bid them God speed. There is probably room for them all. We believe that greater and more successful efforts are made to extend truth than would be made if we had a less number of periodicals.

There is some difference of opinion among our brethren, in reference to the character which the Memorial should sustain. Shall it be, to some extent, a statistical magazine, containing, in addition to the usual variety of a family magazine, tables and various facts, which will be useful for future reference? Some call upon us to extend the department of Monthly Record, while others wish it to be entirely omitted. Should we reject this department, we are confident that we should not give satisfaction to our patrons generally, while some few would be better pleased. Should we extend it more than we have done, during a few months past, there would be but little room for variety in the other departments. If we try to make a general family magazine, and, at the same time, a statistical work, as we have endeavored to do, we can only partially succeed in either, for want of room, and our funds will not allow us to insert additional pages. Yet, on the whole, we think it best to go on essentially as heretofore, but endeavor to improve each department as much as possible. Some of our brethren will say, that it is too statistical and dry, while others will say, give us more statistics, for reference. But they must remember the difficulties under which we labor. We cannot suit all, and we must be allowed to use our own judgment, and pursue that course, which, on the whole, we think will accomplish most good.

THE PAST.

We have now performed the duties of an editor a little more than one year, and feel by this short experience, that we are better prepared to give satisfaction to our readers, than when we first commenced our labors.

We have been encouraged in our efforts by the universally favorable voice of the press, and the numerous and highly com-

mendatory letters, which we have received from various parts of the country. But we have been most encouraged by the hundreds of new subscribers, whose names have come pouring in. Many, who had discontinued their subscription, have commenced taking the work again. We have endeavored to adhere to the plan, laid before our readers at the commencement of our labors, and to make as much variety as our circumscribed limits would allow.

We have fulfilled our promise to insert an engraving in each number; but we regret, that, for want of funds, we have been obliged to insert some which are inferior in quality and design That in the October number is alone really worthy of the Maga zine.

There have been some typographical errors, from the sickness or carelessness of printers; but we have now made such arrangements, as, we think, will secure us from such mistakes hereafter.

We have enlarged the pages, so that a considerable amount of additional matter has been furnished.

THE FUTURE.

We intend to pursue the same general plan which we have during the past year; but improve each department, if possible. The series of articles on the persecutions of Baptists, by the urgent request of several of our patrons, will be continued. We have advanced to the close of the apostolic age, and shall now trace our way through the mists of superstition, prevalent in the second and subsequent centuries, and, amid the clouds of the dark ages, search for those stars that occasionally illumined the darkness of that long and dreary night. We shall spare no expense to provide ourselves with suitable helps, to make as thorough investigation as our time will allow.

The Historical and Biographical Sketches, the department of Essays, the Monthly Record, and Miscellany, will not be materially changed. In the department of Condensed Reviews, we shall endeavor, as we have done the past year, to present briefly, but comprehensively, the merits of each work reviewed. We hope to commend without flattery, and rebuke without fear.

We take this opportunity to return our sincere thanks to those of our contributors who have sent us valuable articles for the Memorial. It will be observed that we have the names of most of

the leading brethren of our denomination, who have pledged themselves to write for the Memorial. We hope that they will send on their contributions, as many have already done, without waiting to be individually addressed.

NEW ARRANGEMENT.

We have delayed this number to announce to our readers the following important change. Having been desirous, for a long time, of being relieved from the perplexity of attending to the business of publishing the Memorial, we have made arrangements with Messrs. MARTYN & ELY to publish the work. They are gentlemen and Christians, well known in this city, and highly respected, and we doubt not that their active labors in behalf of the Memorial, will greatly advance its prosperity.

We have concluded to insert a handsome steel engraving in each number during the year, and, if funds will allow, we shall soon commence a series of expensive *portraits* of the leading men in our denomination.

With this number we commence a new series, as some changes have been made in the work.

We have endeavored to improve the external appearance of the Memorial, by a new and expensive cover. For a more full explanation of our plan, see the prospectus.

We mean to persevere until we make this work just what is needed by our denomination.

We trust that our friends will come up cordially to our help. Will not clergymen act as agents? One hundred good agents are wanted immediately to canvass in *all* of our churches.

We cannot close these desultory remarks without calling upon our readers, with the writer, to review our lives during the year which is past. Have we been as faithful as we ought to have been in laboring for the salvation of souls? Before the year upon which we have entered shall have closed, we may have embarked upon the ocean of eternity! Let us be faithful until death, and we shall receive a crown of eternal life. Allow us, also, affectionately to entreat those of our readers, who are conscious that they are not prepared for the realities of another world, to delay no longer but give their hearts to the Savior. "Seek the Lord while he may be found, and call upon him while he is near."

PERSECUTIONS OF BAPTISTS—AFTER THE APOSTOLIC AGE.—No. 1.

GENERAL VIEW OF ECCLESIASTICAL AFFAIRS IN THE SECOND CENTURY.

We must now descend from that exalted eminence, on which apostles stood—that miniature of heaven, from which inspired precepts shed abroad their radiance. We must go down into the mists of uninspired history, and view the struggles of true piety, with sin, and every kind of persecution. Dark and dreary were the waters over which the Christian bark must sail; but onward moved the feeble vessel, safe, amid the dashing billows and the roaring tempest. Though almost overwhelmed, at times, among the quicksands, rocks, and whirlpools, that gospel ship passed on, until the long and almost starless night was spent—until the reformation's dawn appeared.

Luke and Paul and John had closed their earthly pilgrimage, when the second century commenced, and we must follow the testimony of those whose lips were not "touched with hallowed fire."

Eusebius, a writer of the fourth century, was the first uninspired ecclesiastical historian, and his testimony in reference to the state of the church, at this period, is of great importance.

Before proceeding to a consideration of the Apostolic Fathers, we must briefly present a general view of passing events in the political and religious world.

The Roman emperors of this period were Trajan, who reigned from A. D. 98–117; Adrian, who reigned from A. D. 117–138; the Antonines, (Pius, who reigned from A. D. 138–161; Marcus Aurelius, A. D. 161–180, with Verus, A. D. 161–169, and Commodus, A. D. 169–192); Severus, A. D. 193–211.

These emperors, on the whole, were a little more tolerant towards the Christians than their cruel predecessors, though they enacted laws sufficiently oppressive, while the priests and populace often roused the greatest indignation in the magistrates, so that they often violated their own tyrannical laws by their persecutions of the innocent.

The iron age had closed and the golden age commenced under Trajan and the Antonines.

The cruel Tiberius, the unrelenting Caligula, the puerile Claudius, the barbarous Nero, the disgusting Vitellius, the deceitful and loathsome Domitian, had all passed from the scenes of their awful wickedness on earth. During about eighty years, Rome had groaned under the severest tyranny, until she bled from every pore. All talent and virtue had been nearly crushed. Yet that proud city sat upon her seven hills as mistress of the world. Her magnificence continued still to increase. Every new emperor added to the splendor of her palaces. The four hundred and eighty idol temples, the eighteen thousand palaces of noblemen, the golden house of Nero, the Phyngite Hall of Domitian, the Capitol, and the Forum, with their gilded domes and glittering turrets, all contributed to perfect the grandeur of the place. But its glory was tarnished by the wretchedness of its million of inhabitants, who were entirely dependent upon imperial bounty.

During the second century, the Jews, under Trajan and afterwards under Adrian, raised an insurrection against the Romans, led on by Bar Chochebas, who pretended to be the Messiah; but they were not successful, and brought down upon themselves the greatest calamities. Multitudes of them were destroyed, and a new city erected on the site of Jerusalem, called Ælia Capitolina, through whose gates not a Jew was allowed to enter.

The Jews persecuted Christians because they would not join them against the Romans. After the former were subdued by the latter, the disciples of Christ were relieved, at least, from *some* of their persecutions.

Learning was not encouraged by the emperors of this period. Even Marcus Antoninus, the most intelligent of them, only favored philosophers, and especially the Stoics. Still there were some Greek and Roman scholars, such as Plutarch, Epictetus, Suetonius, Tacitus, Pliny, Celsus, and others.

There were various schools of philosophy.

The Rhetoricians, Sophists, and Grammarians, had schools in all of the principal towns of the empire. These schools, however, were superficial and not respected by the higher classes. At this time, the Stoics flourished, also the Platonists, who were more highly esteemed than the Stoics. The Epicureans, however, whose

precepts favored a dissolute life, were the most popular. Towards the close of the century a sect, differing not widely from the Platonists, arose in Egypt and gained an immense influence. They took the name of Platonics, and soon another party, called Eclectics was formed. Those, who wished to be considered as Christians and yet philosophers, joined this sect. Athenagoras, Pantænus, and Clemens Alexandrinus, it is said, approved of it. This was perhaps the first step towards the calamities which afterwards fell upon the church from the corruption of its precepts and departure from the simplicity of apostolic usage.

Ammonius Saccas opened a school at Alexandria, near the close of the century, and gave it the name of the "New Platonic." He endeavored to unite all systems of religion and philosophy together. It is surprising that Origen and some other good men were led away by this heresy. It was mischievous in its tendency, as the simple truths of revelation were obscured by metaphysical and often sophistical reasoning. From the influence of such a system there soon arose a gloomy sect, called *Mystics*. It favored also an indolent, contemplative mode of life and was adopted afterwards by various tribes of *Monks*. It prescribed many unmeaning, pompous rites in religious worship, which have been a curse to the church until the present day. Jesus taught that the souls of holy men were received into heaven after death, and that the souls of the wicked were sent to hell; but the Platonic theory maintained, that only the souls of heroes and distinguished men reached heaven, and that all others were sent to the infernal regions. After this, only martyrs were believed to be happy after death, and others were sent to a kind of *purgatory* to be purified of their sins. Here we perceive the germ of Popery, and all of its attendant heresies. Here was a general departure from the original principles of Christianity. This departure increased until the church had almost entirely left apostolic simplicity, and was engulfed in the vortex of Popery. There were some, however, who adhered to the simplicity of the gospel, and were the true church; while the great mass had separated themselves, and were no more worthy to be called the Christian church descended from the apostles, than open *infidels* who never pretended to be followers of the Savior.

What an assumption then is it, that the Roman Catholic church is a continuation of the apostolic church, formed at Jerusalem!

We can perceive nearly as much similarity between the sentiments and practices of infidels and apostolic Christians, as between the latter and Roman Catholics.

There soon arose another sect called *Ascetics*, who supposed that they could be more holy by abstaining from flesh, matrimony, and all worldly business. They were contemplative and endeavored to appear as different from others as possible in respect to their visage and dress.

This is another superstitious notion, retained by the Papists, which has done great and incalculable injury to the cause of true piety.

Under the reign of Adrian, there arose, in Palestine, a sect of Jewish Christians, who adhered strictly to the rites of the law of Moses. This sect was finally divided into *Nazareans*, who believed in the divinity of Christ, and did not discard the ceremonies of the Mosaic ritual, though they did not wish them to be obtruded upon the Gentiles; and the *Ebionites*, who believed Jesus Christ to be a mere man, and that an observance of the Mosaic ritual was essential to salvation. There were many sects of the *Gnostics*, and a great variety of other philosophical, Jewish, and Christian sects, whose votaries maintained, in many cases, principles entirely subversive of undefiled religion.

During the second century, history informs us, that Christianity rapidly extended its influence, and the Germans, Spaniards, Celts, Britons, and multitudes in other countries in Europe and Asia, became disciples of the despised Jesus.

Tertullian says, in his rhetorical manner: "In whom but the Christ now come, have all nations believed? For, in whom do all other nations (but yours the Jews) confide; Parthians, Medes, Elamites, and the dwellers in Mesopotamia, Armenia, Phrygia, Cappadocia, and inhabitants of Pontus, and Asia, and Pamphylia; the dwellers in Egypt, and inhabitants of the region beyond Cyrene, Romans, and strangers; and in Jerusalem, both Jews and Proselytes; so that the various tribes of the Getuli, and the numerous hordes of the Mauri; all the Spanish clans, and the different nations of Gauls, and the regions of the Britons, inaccessible to the Romans, but subject to Christ, and of the Sarmatians and Dacians, and Germans, and Scythians, and many unexplored nations, and countries, and islands unknown to us, and which we cannot enu-

merate:—in all which places, the name of the Christ, who has already come, now reigns.*

At the commencement of the period of which we are speaking, Trajan sat upon the imperial throne, and was a little more favorable to the Christians than his predecessors. He would not allow them to be sought after, and directed that no complaints should be received against them, unless the names of the accusers were annexed.† But, according to a law of Trajan, perseverance in the Christian religion was a capital offence. It had become customary to persecute Christians, and put them to death as often as the pagan priests, or the populace by their instigation, demanded. Hence, tumults were often raised and proved fatal to many. These mobs, the emperor did not suppress.‡

About the year one hundred, severe persecutions commenced under Adrian, and multitudes became martyrs for Christ.

The *Younger Pliny*, Pro-prætor of Pontus and Bithynia, addressed the emperor, A.D. 107, thus: "Many of all ages, and every rank, of both sexes likewise, are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country."§ He also stated that they had done nothing wicked or contrary to the laws, exceptthat they rose with the morning sun, and sang a hymn to Christ as to a god. But that adultery, murder, and other criminal excesses were utterly abhorred by them. EDITOR.

THE CHRISTIAN PILGRIM.

Pilgrim! is thy journey drear?
Are its lights extinct for ever;
Still suppress the rising fear,—
God forsakes the righteous never!

Storms may gather o'er thy path,
All the ties of life may sever;
Still amid the fear and death,
God forsakes the righteous never!

Pain may rack thy wasting frame,
Health desert thy couch for ever,
Faith still burns with deathless flame,
God forsakes the righteous never!

* Tertullian, adv. Judæos, cap. 7.
† See Pliny's Epist., Lib. x., ep. 98.
‡ Euseb., Hist. Eccles., lib. iii., cap. 32.
§ Pliny, Epist., lib. x., ep. 97.

THOUGHTS FOR THE NEW YEAR,

BY MRS. S. T. MARTYN.

"It is required of a steward, that a man be found faithful."

"OCCUPY till I come," is the tenure by which every human being holds whatever of earthly possession is in his hands. The truth remains the same, however it may be overlooked or forgotten, that we are only God's stewards, and must account to him for every talent committed to our trust. Our Lord is now absent, and unbelief may whisper He will never return; but He is nevertheless keeping a strict account, and the day of reckoning, though long deferred, will inevitably come. The one, two, or five talents committed to us, are remembered by their Owner, and at his appearing, he will demand his own with usury. The steward may have destroyed the writings, and forgotten the tenure, on which he received the deposit from his Lord, but that will not alter the case; they will be reproduced hereafter, and judgment awarded according to the terms of the commission. And, let it be remembered, that we shall be held accountable, not only for squandering the talents committed to us, but for having neglected to improve them. It is active and profitable service, not simply the acknowledgment of ownership, that is required of us by our Lord. And in his estimation

"Our not doing is set down
Among our darkest deeds."

The unfaithful servant was punished not for having wasted his Lord's substance in riotous living, but for the indolence and neglect which failed to improve, or to invest it profitably, for his absent Master. The hour is rapidly approaching, when our Divine Lord will come, and say to each of us, "Give an account of thy stewardship." Have we so occupied our several positions —so improved the talents committed to us, that, at his coming, we shall meet his approval—"well done, good, and faithful servant." As God's stewards, occupying the richest portion of his heritage, and living in an age privileged above all others, much has been given, and much will be required of us.

At the commencement of a New Year, one of those landmarks, by which our brief span of life is divided into periods, it is proper

that we review our obligations to our Lord, and "take an account" of the talents which he has entrusted to our care.

Time is a talent, and so highly is it valued by the Divine giver, that he imparts it only in small portions, of which the present moment is all that we can call our own. The misimprovement of this talent often meets a terrible retribution this side the grave. The votaries of pleasure, who are squandering it in fashionable amusements and frivolous pursuits—the worshippers of Mammon, who would coin it into gold—the eager aspirants after fame and glory—little do these dreamers imagine how they will one day estimate what they are now so madly throwing away. Elizabeth, the renowned Queen of England, at the close of a long life, most of which had been spent amidst the splendors of a throne, exclaimed, upon her dying-bed, "millions of worlds for one more inch of time!" But not all her wealth or power, could avail to bring back one of those wasted moments, for which she was about to give account, or purchase a short reprieve from the dread sentence, "thou mayest be no longer steward!" Oh, with what a fearful interest does a coming eternity invest the days, weeks, months and years, which make up our little span of life! But let the record of each minute, as it is given in to be sealed up to the day of judgment, bear the report of a sincere endeavor to glorify God and benefit our fellow men, and we may give up our stewardship of time, with a calm reliance upon that mercy, which will accept the desire to do right, and pardon the human imperfection.

Our physical powers are talents, for the use of which we must give a strict account. God expects of us—and it is a reasonable expectation—that we should seek our happiness in conformity to his will, and in promoting his benevolent designs in the creation of our race. He has gifted us with a body, fearfully and wonderfully made, and lodged within this casket a jewel of inestimable price—a spark of his own Divinity. It is our duty to take proper care of this body, that it may be fitted to perform the behests of the soul, its heavenly inhabitant. If it is enervated by luxury, or clogged by disease, or pampered by indulgence in sloth and sensuality, it becomes unfit for its original purpose, and is a hindrance, rather than a help to the action of the immortal spirit. To neglect or trifle with our health is, therefore, to waste the talent entrusted to our care. But this

talent is not only wasted by neglect, but by perverted use. There are multitudes, who are not only careful of the body, but they lavish upon it all their attention,—not that it may be better fitted to perform its offices, but for the gratification of their pride and vanity. They have health, but they employ it only in the promotion of their own selfish interests—they have physical activity and vigor, but they are both laid on the altar of worldly pleasure or ambition. "To glorify God," either with their "bodies," *or* their "spirits," enters not at all into any of their plans of life. The day of reckoning is at hand, when the use of these talents will be called for, by the Great Proprietor, who has alienated no gift which he has bestowed upon us.

Our intellectual faculties—those stupendous powers, which link us to the Creator, and enable us to claim affinity with angels,—are talents, committed to us for the noblest purposes, and to be returned with usury. It is a melancholy reflection, to think of the amount of mind, utterly wasted by its unconscious possessors, who live and die like the brutes that perish, when, perhaps, if the superincumbent pressure which weighs down the intellect were removed, the genius of a Milton or a Newton might be found buried there. But it is still more melancholy, to see the splendid talents, and varied acquirements, possessed by others, perverted, abused, and misapplied, as they frequently are, in our fallen world! How few, comparatively, devote all their talents to Him who bought them with his blood! Sanctified intellect, employed in doing good—in urging on the chariot wheels of the Prince of Salvation, and diffusing blessings through society, is a sight so lovely, and yet so rare, that all involuntarily stop to admire it,—even the wicked bow before the majesty of Virtue.

But all cannot be great. True; but we do not read that the servant who had but one talent, was held guiltless, on that account for neglecting the use of what he had. He was condemned, as an unprofitable servant, for doing *nothing* with a small capital, which if it had been turned to the best possible account, might have given its owner a handsome dividend. We do not serve a hard Master. He requires much, only of those to whom much is given. If we have not the talents of others, we have not their responsibilities. But for what we do possess, we shall as certainly be held accountable, as though we possessed the talents of an angel.

Influence is also a talent, given us for the purpose of doing good,—for the use of which the Master will demand a strict account. And influence is often more important than money. In a world where selfishness is the great moving impulse, every benevolent enterprise is destined to encounter opposition. And obstacles are frequently met, which, until removed, render progress impossible. To remove these obstacles, ignorance is to be enlightened, prejudice to be overcome, and confidence inspired. Influence, properly exerted, will often effect what no amount of pecuniary aid could accomplish. Many seem to imagine that little or no good can be done, without a full purse in their hand. But a man, of active benevolence, with very limited means, may be even a more liberal benefactor to his race, a more efficient laborer in the vineyard of the Lord, than multitudes, who of their abundance contribute largely to our benevolent institutions. If they possess little physical or pecuniary ability, they may, by giving their hearts to the work—and by exerting a holy and well directed influence, bring strong and valiant men into the field, and cause the iron hand of avarice to relax its grasp upon its well filled coffers, and empty them into the treasury of the Lord. How deeply indebted is the benevolence of the age to the influence of good men, eternity alone can disclose. Influence, like the under current of the retiring waves of the sea, is often noiseless and unseen, but powerful, and resistless. The arm of Josephine was feeble, but, by her influence, she more effectually controlled the mind and destinies of Napoleon than all the Marshals and Councillors of his empire. Who can estimate the influence of a mother over her child? Long after she has gone to her eternal home, her influence over her son has proved stonger than even his passions. Though he had become hardened and reckless, the remembrance of her words has softened and reclaimed him. Who can measure the influence of a teacher over his pupils—or the pastor over the flock of his charge? Influence, like streams and rivers, is ever flowing; and like them, it makes for itself channels—often so deep, as to be ineffaceable in all after time—they will be seen in eternity. We all have influence, however obscure our station, or limited our attainments. This is the *one* talent given to every human being, and unlike most others, it cannot, if we will it, be wholly buried, in a napkin. It is being felt on some one, every day, and will be felt forever!

It is a solemn thing to live. Existence, as a rational being, involves solemn consequences, both as they affect ourselves, and the destinies of those around us. And the account we must give, at the last day, for the character and use of our influence will be a solemn account—and if found unfaithful, will draw upon us the doom of the "unprofitable servant!"

Property is a talent. However hardly earned or highly valued, every dollar we possess belongs to the Lord, who expects us to use it in his service—for the promotion of his glory, and the benefit of our fellow men. We are only God's stewards, entrusted with a portion of his goods, for a short season. We are liable, any day, to be turned out of possession, and to be called to give an account of our stewardship. Ought we not then, as we look around upon our farms, and examine our merchandize, and count up whatever constitutes our *property*, to reason thus? "My absent Lord has left me this in trust. It is surely not mine by chance, or of desert. Why is it intrusted to me? What disposition am I to make of it? He will be here soon, and I must render an account. How then shall I learn his will respecting it?" These questions would lead us to the examination of God's word, and then we should soon learn what use to make of our possessions. We should find such directions as these: "Visit the fatherless and widows in their afflictions,—bind up the broken hearted—feed the hungry—clothe the naked—comfort them who mourn—do good unto all men, as you have opportunity, especially to them who are of the household of faith." We shall find there also the example of our Lord himself, who, though rich, yet for our sake became poor, that we through his poverty, might be rich. We read that "Christ pleased not himself," that, as his disciples, "none of us, liveth unto himself." To do good, was the sum of his character, and if we would be recognised as his followers, it must be the sum of ours. And by his example we are taught, not only to feel for, and to relieve the physical necessities of men, but to provide also for their spiritual wants. The greatest enemy of man is not his poverty. All misery is the consequence of sin. The wide and desolate wastes of fallen humanity which lie around us,—the vice and wretchedness that meet us in so many appalling forms, may all be ascribed to one dreadful cause—*human depravity*. If, then, we would banish want and nakedness from our streets,—if we would bring joy and gladness

to the habitations of wo, we must dry up this great fountain of iniquity within the soul. We must seek to elevate the moral character of the suffering poor—we must give them religious instruction, and lead them to Him, whom to know is life and peace. The accomplishment of this object,—to give our fallen race the knowledge of the true God and Jesus Christ, whom he has sent, is the sublime enterprise in which the Christian Church has embarked, and to which she is called by the voice of her Divine Lord to consecrate all her resources. And so various are the plans which are now in operation, for the advancement of the Redeemer's kingdom, that no servant of Christ can prove himself a faithful steward of his Lord's goods, who attempts to satisfy his Master's claims, by an occasional contribution to his treasury. All are summoned to task themselves to the uttermost—to lay all their possessions on his altar. And wo be to our souls, if we keep back part of the price, professing to give ourselves, while we refuse to consecrate our *property* unto the Lord! Wo be to us, if we cling to the world, with all the tenacity of its avowed worshippers, while our faces are turned towards a heavenly inheritance, which we profess to believe far better! This shameful inconsistency, this foul blot on the Church, is the grief of her friends, and the scorn of her enemies; it is the watchword of the infidel, and furnishes him a standing argument against Christianity! What is that religion worth which has no influence over the *purse* of its possessor? Eternal things may be of importance in theory, but in practice they must always give way to the weightier matters of dollars and cents—of acquiring and laying up earthly treasures, which will perish in the using!

"The Churches," says Harris, "will never have an outpouring of the Spirit, until there be an outpouring of their own property into the treasury of the Lord."

"The time is at hand," and it will be a *searching* time! It will soon be impossible for a rich man to believe the gospel unless he be prepared to spread it. The kingdom of heaven is again making its strait gate "a needle's eye," through which the camels of providence cannot enter, without selling all they have more than they really need. I tremble to think how many, when this duty is enforced, will, like him on whom it was first enjoined, "go away sorrowful" from Christ, just because he wants their property as well as their faith.

THE LAMB SLAIN FROM THE FOUNDATION OF THE WORLD.

AMONGST the "daily rules" prescribed by Lavater for his own observance, we found the following:

"I will read every day a chapter in the Bible, and particularly in the Gospel, and select some sentiment or other from the chapters I read, and revolve it frequently in my mind."

In imitation of the example of Lavater, which, if generally followed, would lead to much spiritual improvement, having read the 13th chapter of the Apocalypse, we selected for the subject of our meditation the words, "The Lamb of God slain from the foundation of the world," and send for insertion, in your excellent publication, the reflections which occurred to us on that awful passage.

Whoever peruses the Holy Scriptures with that temper and attention, with which they ought always to be read, will remark innumerable expressions calculated to alarm his fears, excite his hopes, and kindle in his breast a fervid spirit of piety and devotion.

Of this description is the sublime passage in the Revelations, which we have selected for the subject of our meditations. It transports us to the beginning of time, and discloses the eternal counsels of divine wisdom, and the provisions of infinite benevolence, for restoring fallen, helpless man to the image of his Maker, and to the favor of an offended God. It disperses the dark cloud which sin had spread over the newly created world. It announces the opening of the gates of immortality, which had been closed against man in consequence of his disobedience and demerit. And it reveals to us the fountain in which alone the defilement of sin can be cleansed, that of the blood of "the Lamb slain from the foundation of the world."

To this object let us direct our devout contemplations; it is the rock of our faith, the source from which piety derives all its hope and confidence, a sure refuge against the calamities of this life, the promise of an eternity of bliss. "The Lamb of God slain from the foundation of the world," is no unmeaning metaphor; it is Jesus, "the Lamb of God which taketh away the sin of the world." This is the mystery which angels desired to look into, and which, in fulness of time was revealed for the consolation of a guilty, desponding, and perishing world.

This is he, who was obscurely announced to our first parents as the Redeemer of their fallen race. It is to him that the promise of the Almighty to Abraham refers, "In thy seed shall all the families of the earth be blessed." The circumstances of the sa-

crifice of Isaac afford a typical representation of the solemn and important sacrifice of the Son of God. The various expiations for sin, prescribed by the ceremonial law of the Jews, prefigure the oblation and atonement on the cross. This was the star that was to come out of Israel; and the sceptre, seen in prophetic vision by Balaam, which should rise out of Jacob. This is Jesus, whose coming and sufferings are so minutely foretold and pathetically described by Isaiah. This is the son of the virgin, predicted by the same prophet; and his triumphant exclamation, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," is verified in the person of Jesus, "the Lamb of God slain from the foundation of the world."

"What is man that thou art mindful of him, and the son of man that thou visitest him?" was the pious effusion of the royal psalmist on contemplating the wonders of the visible creation. How would his astonishment, his rapture, his devotion have been excited, if he had seen the incarnation and sufferings of the Son of God, for the redemption of mankind. The magnificence of the orb of day attracts the admiration of the world, and his effulgence dazzles the eyes of all beholders: brilliant as he is, he is but the creature of the Almighty, appointed by him to measure time, to diffuse warmth and light, to give vigor to life, and life to vegetation. But Jesus, the sun of righteousness, the true object of spiritual contemplation, was begotten of his Father, before all worlds, dwelling in his glory from all eternity. His beams are the rays of divine mercy and benevolence, dissipating the gloom of sin, cheering the sinner's heart, kindling the flames of devotion in the pious breast, and by their animating powers recalling the dead to life, and reproducing the divine image, obscured and defaced by the pollution of sin.

Is this the language of truth or of mystery? It is both; but God has spoken, and it is our duty to believe, to be grateful, and to adore. The world by wisdom knows not God, and we know no more of him than what he has thought proper to reveal of *himself*. All creation is a mystery; our birth, our life, our death, and the ways of providence, are not less mysterious to our finite understandings than our resurrection from the dead, and the redemption of mankind through the atoning blood of a crucified Savior.

Behold here the malignity of sin, which could require so great a sacrifice! Behold, the merciful love of God which could provide it! Whilst our souls dwell in the flesh, the foul nature of sin, in its full enormity, may not be conceivable by us. We feel ourselves affected and disordered by it; and the soul, gloomy and restless under its dominion, is incapable of perceiving the mercy

and benevolence of its Creator, and of that return of gratitude and affection, which his mercy and goodness every moment claim.

If such, then, be the character of sin, what shall we say to those who make a mock of it, who consider the grossest violations of the laws of God as venial trespasses, and indulge their sensual appetites without fear or restraint? Poor, deluded, infatuated mortals, whom the majesty of omnipotence awes not, who deride the terrors of his vengeance, who reject the gracious offers of his pardon and mercy, and, in the language of the New Testament, crucify Christ again. Yet think, ere the grave closes upon you, ere eternity opens to receive you, that hope then will be no more. You will then call upon the mountains and rocks—"Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb." May the voice of one crying in the wilderness, ere yet it be too late, awaken your fears, and rouse you to repentance; and may the Holy Spirit imprint this awful truth upon your souls, and enable you, through faith in Christ, to live up to a sense of it: "Without holiness no man shall see the Lord."

Blessed, thrice blessed, are those whom the Holy Spirit enables to see in Jesus, as it were personified, the love of God reconciling man to himself; who rejoice in their salvation through Christ, like a bird escaped from the snares of the fowler, like a child finding refuge in its parents' arms from impending destruction, or like a banished criminal restored to his country, and the society of his friends. Such is the joy of a true believer in Jesus, when he compares the period of his estrangement from God, with the consolations of his regenerate state. With passions subdued, and affections spiritualized, inflamed with love for God and Christ, and filled with charity to man, he finds all joy and peace in believing; he feels himself liberated from the chains of sin and death, and sees the portals of heaven unbarred for his admission, by the power of Him who first rose from the dead, and brought life and immortality into the world. He rejoices in hope, but with humility, trusting solely in Christ, who, he knows, will not suffer one of those to be lost whom God hath given to him. In this confidence, with all patience and gratitude, he prepares to attend the bridal feast of the Lamb slain from the foundation of the world, and assumes his wedding garment "washed white" with his blood. Believing yet humble, animated but not presumptuous, hoping yet fearing, he lifts up his eyes and his hands to God and his Savior, and joining the chorus of the angelic host, exclaims with pious rapture, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." C. O.

MISCELLANEOUS.

SPIRITUAL JOY.

The plain truth is this, that what hinders our joy is allowed sin. The power of sin to do this is great. This little hand, said Whitefield, placing his hand near his eyes, as he was preaching in the field, while the glorious sun was flooding creation with his beams,—this little hand hides all the lustre of the sun from my eyes; and so a little sin may involve the soul in darkness, though the spiritual world be all bright as heaven itself. But should we therefore be content to live in darkness, or set ourselves with more resolution against all forms and degrees of sin? The latter is the course of duty, and is it not also the course of wisdom? Is it idle to ask the question, What manner of persons ought we to be, in all holy conversation and godliness? Why is it we do not understand that our only concern in this world is, to keep a guileless spirit, a conscience void of offence? Alas, that we should suffer such things as love of lucre, or of pre-eminence, or of sensual pleasure, or jealous, and envious, and irascible feelings, to rest in our bosoms, and stay there from day to day, and week to week, and month to month, in the place which should be ever sacred to the gracious affections; in the temple of the Holy Ghost! Alas, that we should be so infrequent, so cursory, so cold in prayer; so seldom in fastings, so formal and lifeless in the duties of the sanctuary: that we should be so uncircumspect in speech, so little intent on walking in the Spirit; in all the pursuits of life so regardless of the great principle of Christian morals, which demands that we do all things, even to eating and drinking, to the glory of God. Here is the secret of our want of religious joy, of our spiritual doubts and fears; and also of our readiness to justify them. S.

PRAYER.

A word, at parting, to the saint,—the man of faith in Christ. Great, beloved brother, and manifold, are thy privileges; but what we now would humbly call upon thee to bear in constant remembrance, is, the power which thou, all impotent and helpless as thou art in thyself, canst exert through prayer. The feeblest of saints can chase a thousand—can put ten thousand to flight—can overcome the world—can elevate himself to higher honor than earth can give or appreciate. There is a kind of omnipotence in prayer; as having an influence on him who is Almighty. But why do we put thee in mind of this? Not because we would have thee inflate thyself with pride; but because we remember that the spirit of prayer is altogether benevolent. Its power is unto the destruction of nothing but sin and its fruits. Its power

nath the same scope and aim with that glorious Being on whom it depends. Pure prayer's first accents are, "Hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven." Faithful brother, man of prayer,—a man who hath power with God,—forget not, we beseech thee, what, by means of prayer, we are capable of accomplishing. The world's conversion hath not yet been achieved. Means, with that great end in purpose, have been long in operation, and have recently been much increased. What those means are, thou knowest; and their powerlessness, independently of God's blessing, thou knowest also. We remind thee again of thy privilege, as endued with the spirit of grace and supplication. For Zion's sake, then, hold not thy peace, for Jerusalem's sake rest not, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. E.

A GOOD WIFE.

The Rev. William Jay, of Bath, (Eng.), on the fiftieth anniversary of his ordination, gave his wife the following noble compliment: being presented by the ladies of his congregation with a purse containing 650*l*., after a few remarks, he turned to Mrs. Jay, and said, "I take this purse, and present it to you, madam—to you, madam, who have always kept my purse, and therefore it is that it has been so well kept. Consider it entirely sacred—for your pleasure, your use, your service, your comfort. I feel this to be unexpected by you, but it is perfectly deserved. Mr. Chairman and Christian friends, I am sure there is not one here but would acquiesce in this, if he knew the value of this female, as a wife, for more than fifty years. I must mention the obligation the public are under to her (if I have been enabled to serve my generation), and how much she has raised her sex in my estimation; how much my church and congregation owe to her watchings over their pastor's health, whom she has cheered under all his trials, and reminded of his duties, while she animated him in their performance; how often she has wiped the evening dews from his forehead, and freed him from interruptions and embarrassments, that he might be free for his work. How much, also, do my family owe to her; and what reason have they to call her blessed! She is, too, the mother of another mother in America, who has reared thirteen children, all of whom are walking with her in the way everlasting."

SUICIDE PREVENTED.

The Rev. Basil Wood once related in a sermon, that a person belonging to his congregation, who had for some time been confined by sickness, derived great benefit from reading a certain tract. While thus confined, he was visited by an acquaintance

who appeared to be laboring under great depression of spirits. His sick friend, observing his dejected frame of mind, pointed to the tract lying on the table, and requested him to sit down and read it to him. He assented, and had not proceeded far in his task before his whole attention became absorbed in the contents of the tract. As he read on, his heart became more and more affected, till at length, unable to control his feelings, he burst into tears, and pulling a weapon of destruction from his pocket, threw it upon the floor, exclaiming, "There, with that weapon I was just going to take away my own life, but thought I would first look in to see you once more before I committed the horrid deed. What I have now been reading has saved me."

THE HOUR-GLASS AND TIME.

Coming hastily into a chamber, I had almost thrown down a crystal hour-glass; fear lest I had, made me grieve as if I had broken it; but, alas! how much precious time have I cast away without any regret! The hour-glass was but crystal—each hour a pearl; that, but *like* to be broken—this, lost outright. A better hour-glass might be bought; our time, lost once, is lost ever! Thus we grieve more for toys than for treasures. Lord, give me an hour-glass, not to be *by* me, but to be *in* me. Teach me to number my days; an hour-glass to turn me that I may turn my heart to wisdom.

THE VALUE OF THE SOUL.

What, if it be lawful to indulge in such a thought, would be the funeral obsequies of a lost soul? Where shall we find the tears fit to be shed at such a spectacle? or could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness; to cover the ocean with mourning and the heavens with sackcloth? or were the whole fabric of Nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe?

AFFECTIONATE MINISTERS.

Mr. Simeon has somewhere observed respecting pastors (and the remark is equally applicable to Sabbath school teachers), that, "of all men in the world, the Christian pastor should be a man of an affectionate heart. When he preaches, he should be the shepherd in search of the lost sheep, the bereaved parent in pursuit of the lost child; for as well might you have a marble statue to supply the place of a real father, as a marble-hearted preacher to supply the place of a real and affectionate pastor."

CONSTANTINOPLE.

SEE ENGRAVING.

We have the pleasure of presenting to our readers in this initial number of our new Series, a beautiful engraving of a part of the "City of the Sultan," the magnificent and picturesque capital of Turkey. Independently of its historic associations, which render it an object of deep interest to the scholar and the Christian, Constantinople possesses peculiar and unrivalled natural advantages. Its position, at the junction of two seas; its lofty mountains, extended forests, and thickly peopled hills; its crowds of shipping, and groups of human beings varying in language, feature, and costume; its tall and graceful minarets pointing towards heaven, and the cloudless azure of its sky; these are some of the distinctive features which make the "City of the Faithful" a scene of enchantment to the traveller which can never be forgotten. Seraglio Point, constituting the obtuse angle of the triangle on which Constantinople is built, appears in the engraving with its long line of airy and elegant kiosques or pavilions, fronting the water; its clustering domes, and groves of cypresses and palm trees. The celebrated Mosque of St. Sophia towers above the surrounding minarets, while in the distance, Mount Olympus is seen white with eternal snows, "with one fantastic rock looming out of the blue waters beneath it, like a marine monster sleeping in the still sunshine." Stretching along the same line of coast, is a cluster of islets once known as the "Demon Islands," and said to have been haunted by a foul spirit; but which are now known by the pleasanter name of the "Princess Islands," a favorite place of resort for the Greeks during the summer months. Scutari, "the place of thousand tombs," with its splendid barracks and mosque, over which the Guz Couli, or "Maiden's Tower," seems to stand sentinel, lies on the extreme left; while the narrow point of land running out into the sea, is occupied by a miserable Greek village, built on the site of the ancient Chalcedon. The view of the harbor on the right, is partially obstructed by a portion of a quaintly fashioned house peculiar to that locality, occupying the fore ground of the engraving.

The Serai Bournou, or palace of the ancient Caliphs, gives its name to Seraglio Point, and constitutes one of the most interesting features of a city where all is mysterious, strange, and exciting. This palace with its extensive grounds, occupies the site of the ancient city of Byzantium, and is in all respects truly and wholly oriental. "European innovations have crept with spirit-step across the land of the Moslem, and fixed their abode in the imperial residence of the Sultan. "But in the hidden recesses of the palace of Amurath, all is unchanged, as though the genius of mutability had never waved his wand over the children of the Prophet."

Constantinople is interesting to many of our readers from the fact, that Constantine the Great, the first Christian emperor of Rome, took up his residence there. The city had been nearly destroyed by Severus, and in A.D. 329, Con-

stantine commenced rebuilding it. He greatly enlarged and adorned it with open squares, fountains, a circus, palaces, called it after his own name, and made it the capital of his empire, in opposition to Rome. From that time, Rome, that had been the mistress of the world, began to lose her power, and soon retired from the supremacy.

Several celebrated councils were held in Constantinople, including the *second*, *fifth*, *sixth*, the *Trullan*, and the *seventh*.

The *second* was convoked by Theodosius A. D. 381, to put down the enemies of the Nicene creed, and one hundred and fifty oriental bishops assembled and condemned the Arians, of all parties.

The *fifth* general council was called by Justinian in 533, it opposed Nestorianism and excluded several bishops from its communion.

The *sixth* was held, by order of Constantine, and pronounced the Monothelites, heretics. In 692 the emperor Justinian II., summoned the *Trullan* council, in which it was decreed that priests could marry. This was very offensive to the Latin church.

Finally, in 754, the *seventh* council was convened. It was composed of three hundred and thirty-eight bishops, who condemned the worshippers of images, in the severest manner, and put many of them to death.

Thus, scenes of the greatest interest to the ecclesiastical historian and the Christian—controversies which shook all Christendom and the world, have transpired in that oriental city. But, though it was once the great centre of Christendom, it is now the metropolis of a tyrannical government, and the grand centre of the Mohammedan religion. Mohammed's heaven was composed of sensual delight, and many of the precepts of the Koran appeal to the lowest propensities of human nature, thus fanning the vilest passions into a flame. Females are considered as slaves, subject entirely to the will of their lords. They are kept in ignorance, shut up in harems or the Sultan's seraglio, and pass lives of indolence, sin, and wretchedness.

Thick clouds of moral gloom rest upon that once comparatively holy city. Something has been done for its spiritual welfare by modern missions, still it is a city of infidels, and high-handed wickedness of every description reigns almost unimpeded. Christianity is despised and Christians are called *dogs*.

Permit us to call upon our readers of both sexes, and endeavor to enlist their sympathies in behalf of the degraded Turks, and especially those who inhabit Constantinople, whose situation, in the midst of the rarest beauties of nature, perhaps is not surpassed by that of any city upon the face of the earth. Let us send the gospel there, and labor, and pray, and give, until its *moral* shall surpass its natural loveliness.

LITERARY NOTICES.

DAILY SCRIPTURE READINGS; or, HORÆ BIBLICÆ QUOTIDIANÆ. Vol. I., forming the commencement of the posthumous works of THOMAS CHALMERS, D.D., LL.D. New York: Harper & Brothers. pp. 422, Royal 12mo. Price $1,00.

THE announcement of these volumes will be very acceptable to Biblical scholars, and especially to pastors. The works of such a creative, sanctified, and princely mind as that of Chalmers, must be exceedingly valuable. They are full of rich, generous, elevated, and consoling thoughts. He penetrates deep into the mines of theology, and opens to our view the most precious gems of truth, in all their sparkling lustre. Chalmers was a great and good man, one of the lights of modern Europe, and all religious men should be acquainted with his writings.

The volume before us contains a kind of Commentary on the Pentateuch, not a learned one, but a practical and judicious one. It is just what every pastor needs. How valuable the views of such a man, upon difficult passages, stated briefly, and yet sufficiently erudite. These exercises are also highly devotional, especially the Sabbath exercises. The volume is printed in elegant style, and the binding superb. The Series will consist of nine volumes. The second work will be entitled "*Horæ Biblicæ Sabbaticæ*," or "Sabbath Meditations on the Scriptures;" the third, "Theological Institutes," or "Systematic Theology;" the fourth, "Lectures on Butler's Analogy;" the fifth, his "Discourses," hitherto unpublished. A life of Chalmers is to be published also. These works, we believe, will have a very extensive sale.

THOMSON'S SEASONS. Illustrated with 77 elegant designs by the Etching Club, 8vo. GOLDSMITH'S POEMS, embellished by numerous engravings. MILTON'S POETICAL WORKS, with 120 superb engravings. 2 vols. 8vo. Harper & Brothers.

These four volumes are got up in the most exquisite style. We hardly know how to describe them. In the first place they contain standard poems by the most distinguished writers. Thomson's poems are complete in every part, rich, pure in sentiment, and have a remarkable tendency to elevate the mind and heart. Goldsmith's thoughts are brilliant as diamonds, and enlighten and thrill the soul with delight. Milton is bold, lofty, and sublime. We read, and tremble, and weep. The most insignificant thought, by his vivid, powerful imagination, sparkles, burns, and attracts the reader, while he is charmed by its tender, heavenly influence. These are worth scores of annuals, which bloom but one year. They have bloomed for many years, and will continue to shed their fragrance for ages to come. So, if our friends wish for an annual, which is, at the same time, a standard work, let them buy one of these volumes. The paper, printing, gorgeous binding, and engravings, surpass any thing we have seen. Go and examine them at 82 Cliff st.

A COMPLETE CONCORDANCE TO THE HOLY SCRIPTURES OF THE OLD AND NEW TESTAMENTS. By ALEXANDER CRUDEN, M. A. From the tenth London edition. New York: M. W. Dodd, Brick Church Chapel, opposite City Hall.

We have already called the attention of our readers to this work, and are happy to do it again. Every Christian family and especially every pastor, needs a complete concordance. How many precious moments are lost in looking for passages of Scripture without suitable helps. Most concordances extant are not worthy of the name, and even Cruden's has been distorted by money-making publishers, so that one has to be on his guard, or he will not have the whole work, though he may think he has purchased it. This is the *only complete American edition*. Here is an immense number of references, filling 856 royal octavo pages, printed in fine type, with three columns on a page, and what think you is the price? Every one would say, we think, that $5,00 would be cheap. It can be had for $2,00. We fear that the publisher must lose money on it, but we think that the sale will be extensive, and thus compensate for the very small profit realized on each copy. At the commencement, is inserted the life of the author. Here is a full concordance of proper names by themselves, and of the Apocrypha. The paper and binding are substantial and sufficiently beautiful for a work intended to be *used*.

Stanford & Swords' Publications. MERCY FOR BABES, a plea for the Christian baptism of infants. By WILLIAM ADAMS, S. T. P., Presbyter of the Protestant Episcopal Church in Wisconsin.

The publishers will pardon us for expressing our opinion that this work will do more injury than good. We are surprised that, in the midst of the blaze of light now shed *upon* the pages and *from* the pages of inspiration, any one should pretend to advocate infant baptism as a scriptural ordinance. If our Pædobaptist brethren would, like the Roman Catholics, say that it is a tradition of the church, and not pretend to take it from the Bible, they would be much more consistent. "It is not *forbidden* in the Scriptures," says the author, "I take my stand on this." We think it is rather a narrow place on which to stand. The baptism of *animals* and *bells* (which the Roman Catholics baptize) is not forbidden, and a thousand other ridiculous things are not *forbidden*, and therefore we must practise them. It is no wonder that the uncharitable author says, that Baptists, by not communing with Christians of other denominations, "virtually declare that there are no other Christians than themselves." If, because we will not commune with those whom we believe have never been baptized (a rule to which our author would be required to yield or be obliged to leave the Episcopal church), we declare that we alone are Christians, what do our Episcopal brethren declare, when they will not allow our holiest men to occupy their pulpits, or preach in their churches. We advise them to say but little about exclusiveness. Mr. Adams, like many of his predecessors, endeavors to show by various inferences that infant baptism is scriptural, but this will not answer. Give us Divine command or apostolic example for the rite, and we will practise it. All the scholars of any note of ancient or modern times, of every denomination, unite in declaring that none

but believers were baptized in apostolic times, and they were immersed. We should be glad to review the entire book and show up the miserable fallacies which the author uses; but we cannot spare any more room at this time.

We have received from the same publishers, "Happiness of the Blessed," "Confessions of a Convert to Romanism," and "Lady Mary;" valuable books, which we intend to notice hereafter. They can be had at 139 Broadway.

POWER OF ILLUSTRATION, an element of success in preaching and teaching. By JOHN DOWLING, D. D. New York: L. Colby & Co.

This pretty little volume, is the substance of an address delivered by the author at the anniversary of the New Hampton Theological Institution, last summer. The theme announced in the title of the book is ably and quite fully considered. The work abounds in pleasing incidents and cogent arguments, expressed in the peculiarly attractive style of the author. We love to read his books. They keep us awake.

Virtue's Family Bible, Nos. 22 and 23. Here are exquisite engravings of Joshua commanding the sun to stand still, and Jacob's well, at Sychar. We understand that this work has a very wide circulation. We have often said that it is the most splendid affair of the kind, which has ever appeared in this country. 26 John st.

The Boys' Winter Book, by the Harpers, is one of the series of the Boys' Library. It is full of thrilling incidents of old Boreas, and has 36 illustrations, which show up the old man in fine style. It is splendidly got up.

Christian Review, published by Rev. Wm. Heath, Boston; Bennett, Backus & Hawley, Utica; Rev. S. F. Smith, editor. It is of great importance to sustain this work. Will not friends come forward and encourage the publisher by their efforts to extend its circulation?

The New York Pathfinder, a weekly paper, by Howe, Holbrook & Co., 205 Broadway, N. Y. Very useful to the traveller, giving all necessary information about railroads, &c., &c.

New York Organ, a weekly paper, advocating temperance, and all the good things—3 cts. a copy. Oliver & Brother, corner Nassau and Fulton sts. N. Y.

The Indian Advocate comes to us in a new dress, with better paper, and full of interesting reading.

Barnes' Notes on Isaiah, just received, too late to review this month. It is a valuable work in two 12mo. volumes of about five hundred pages each, handsomely bound. Leavitt, Trow & Co., 191 Broadway, N. Y.

Pictorial History of England, Nos. 34 and 35. The character of the work is fully kept up.

Ellen Herbert, one of the series of Harpers' Fire-side Library, gilt edge, and very beautiful and useful for children.

MONTHLY RECORD.

MISSIONARY INTELLIGENCE.

Bro. Cephas Bennett, of Utica, recently received a letter from Bro. Wade, of Tavoy, stating that he had been obliged to abandon the Karen Dictionary, which he had about half completed. His vision has become impaired, and he is to return to this country. Truly that mission has been afflicted. Mrs. Mason has been taken away by death, and her husband disabled by excessive toil, and now Bro. Wade and wife must leave.

Revivals.—Hillsdale, N. Y., Nov. 20, 11 had been baptized—Belleville, Jefferson Co., N. Y., 45 recently added to the church—Hoosic Falls, N. Y., 18 baptized—Oswego, N. Y. 47 had been baptized Dec. 11—Sandy Cross, N. C., 117 baptized—Murfreesboro, N. C., 34 baptized.—The following also are reported from N. C. At Cole Raine about 35 have been added to the church—at Holly Grove 20 have professed—at Bethlehem, 20 have been baptized—at Ahoskie 52—at Ross' M. H. 55—at Capeheart's 35—at Cashie 55—more than 60 professed—at Republican 63—at Sandy Run some 30 or 35—Mt. Carmel (formerly Smith's church) about 20—Buckhorn 14—Pleasant Grove 25.

ITEMS.

Italy.—The Pope continues to astonish the world by his demonstration in favor of free principles. He has removed severe restrictions from the press, and given the censorship to laymen. This has increased the public journals to 30. Railroads have been constructed, literary men encouraged, and it is hoped that the country will soon have a free constitution. A public meeting was held in this city, Nov. 29th, for the purpose of expressing our sympathy in behalf of Pope Pius IX., and an address voted to be sent to him.

Switzerland.—There is great excitement in that country in reference to expelling the Jesuits. There is so strong a party in favor of that dangerous sect, that the result has been open war. Seven Catholic cantons are arrayed against the Diet. France and Austria have encouraged the Jesuits, while England and Russia have favored the Diet. It is expected that there will be hard fighting on that only republic of the eastern world.

Ministerial Changes.—Rev. R. F. Ellis has become pastor of the Baptist church in Alton, Ill. Rev. J. C. Stockbridge of Waterville, Me., has become pastor of the Baptist church in Woburn, Mass. Rev. W. H. Husted has become pastor of the Baptist church at Prattsburgh, Steuben Co., N. Y.

MONTHLY LIST.

Deaths of Baptist Ministers.

Samuel Benjamin, West Burlington, Otsego Co., N. Y., July 2, aged 84.
H. Hudson, North Royalton, Cuya. Co, Ohio, Aug. 9, aged 60.
J. W. Williams, Green Plains, Mich., Aug. 13.
Henry D. Buttolph, Troy, Oakland Co., Mich., Sept. 24, aged 29.
George Robinson, Lancaster, Mass., Sept. 25, aged 92.
Mandeville Tuthill (licentiate), Prattsburgh, Steuben Co., N. Y., Oct. 16, aged 28.
Amos Kingsley, Lebanon, Madison Co., N. Y., Oct. 25, aged 80.
William Tryon, Houston, Texas, Nov. 16, (of yellow fever).

Ordinations.

Charles Carlton, Fredonia, N. Y., Aug. 18.
Wm. Branch, Williamsville, Erie Co., N. Y., Sept. 2.
Benj. Wharton, Antrim, Guernsey Co., Ohio, Aug.
Wm. Wilder, Baltimore, Md., Sept. 5.
Benj. F. Nealy, Attica, N. Y., Sept. 7.
B. Blackburn, Youngtown, Ohio, Oct. 6.
Thomas Shepherd, Tomaky, Coshocton Co., Ohio, Oct. 10.
Joseph R. Johnson, Henderson, Jefferson Co., N. Y., Oct. 19.
George W. Davis, Milford, Ct.
D. L. Clouse, White Eye's Plains, Cosh. Co., Ohio, Oct. 27.
H Garlick, Guilford, Chenango Co., N. Y. Oct. 7.
J. B. Renfro, Benton Co., Ala., Oct.
W. J. Chapin, Sun Prairie, Wis., Nov. 3.
Samuel I. Atkins, Cumberland Co., Va., Nov. 5.
A. L. Hay, New Carlisle, Ohio, Nov. 13.
James Parker, Rowe, Mass., Nov. 18.
Eli C. Towne, Pleasant Grove, Washington Co., Pa. Nov. 23.
Charles L. Johns, Lebanon, Tnn. Dec. 4.
Andrew Levering, Pottsville, Pa., Dec., (sermon, Rev. G. B. Ide.)
Luther D. Hill, Woonsocket, R. I., Dec. 9 (sermon, J. N. Granger).
D. H. Miller, Stonington, Ct., Dec. 15, (sermon, S. Remington).

Constitution of Churches.

East Cameron, Steuben Co., N. Y.
South West, Oswego, N. Y.
Pipe Creek, Lycoming Co., Pa., Aug. 11.
Steubenville, Jefferson Co., Ohio, Aug. 20.
Bird's Corner, Sun Prairie, Wis., Aug. 25.
Williamstown, Grant Co., Ky.
Baraboo, Wis.
Carroll Co., Mi., Sept. 12.
Barrington, Cook Co., Ill., Sept. 29.
Galveston, Texas

Dedications.

Houston, Texas.
Cold Spring, Long Island, N. Y., Aug. 29.
Rossville, Staten Island, N. Y., Sept. 16.
Newport, R. I., Sept. 22
Galveston, Texas.
Mt. Calvary, Caroline Co., Va., Nov. 19.
Oxford, N. J., Nov. 17 (sermon, R. C. W. Mulford).
Bloomingdale, N. J., Nov. 17 (sermon, Rev. Z Grenell).
Providence, R. I., Nov 29 (called South Baptist church. Sermon, Z. Bradford).
Tarrytown, N. Y., Dec. 1 (sermon, Rev. E. Tucker).

THE DYING CHILD.

Do not longer here detain me,
Fondest mother drowned in woe;
Now thy kind caresses pain me,
Morn advances—let me go.

See yon orient streak appearing!
Harbinger of endless day;
Hark! a voice, the darkness cheering,
Calls my spirit far away.

Now my cries shall cease to grieve thee
Now my trembling heart find rest;
Kinder arms than thine receive me,
Softer pillows than thy breast.

Weep not o'er these eyes that languish,
Upward turning toward their home:
Raptured they'll forget all anguish,
While they wait to see thee come.

There my mother, pleasures centre,
Weeping, parting, care, or woe,
Ne'er our Father's house shall enter:
Morn advances—let me go.

Through this tranquil holy dawning,
Silent glides my parting breath,
To an everlasting morning,
Gently close my eyes in death.

Mercy's endless, richest blessings,
Pour their streams upon thine heart,
(Though no language yet possessing,)
Breathes my spirit ere we part.

Yet to leave thee mourning pains me,
Though again His voice I hear;
Rise! may every grace attend thee:
Rise! and seek to meet me there.

THE

BAPTIST MEMORIAL

AND

MONTHLY RECORD.

VOL. VII. FEBRUARY, 1848. NO. II.

PROGRESS OF CIVIL AND RELIGIOUS FREEDOM.

THERE has, probably, never been a period, when free principles were more rapidly extending over the world, than at the present time. They are like leaven, secretly working in the masses of society, and, sometimes, like active fires confined in deep volcanoes, which suddenly burst forth and spread destruction and dismay around. The spirit of freedom is often checked by envious, trembling tyrants; but its march is irresistible, and every effort to impede its progress, eventually impels it onward with still greater power.

We turn our eyes to the eastern world, and they rest at once on *Italy*—on Rome, who sat for ages upon her seven hills, proud mistress of the world—that spiritual Babylon, who "made all nations drink of the wine of the wrath of her fornication"—that grand central point of spiritual tyranny, where the "Beast" has reigned triumphantly so long with his thousands of idolatrous worshippers.

It is surprising that we should look for freedom to the very focus of despotism. Yes, we turn first to Rome and Italy. Not because there is more *freedom* there than we find in many other European nations; but because we discover so *much*, where we expected none. A great change has taken place, since Pius IX. commenced his pontificate. But he perceived that a desire for religious liberty was so prevalent in Italy, and all over Europe, that it would be impossible to entirely suppress it. It was the part of wisdom in him to take a different course from that of his predecessors. He foresaw that there would be ebullitions of republican feeling, insurrections, and, finally, ruin to the state, and an end to his power, unless he should change his policy. By taking the course which he has,

he would enlist the sympathies of all free governments. Thus a love of glory, and a desire to secure his own permanent safety, may have prompted him to pursue the remarkable course which he has taken. It is probable that he is as much astonished as *we*, in view of the *alarming* progress of freedom in his dominions. He probably did not expect such results—did not expect to raise a feeling, which he could not control. This seems to be evident, from the fact that he is beginning to show some characteristics of the "*beast.*" They have been exhibited in compulsory and tyrannical proceedings in reference to the Irish Colleges. Also, municipal institutions have been recently established in Rome, which do not favor liberty.

Still, we believe that the Pope is more liberal and enlightened than his predecessors, but we think that more praise has been bestowed upon him than he has deserved.

However this may be, we rejoice that he has opened the gates of the imperial city, and freedom has entered. We rejoice that he has aroused, throughout his dominions, a love of liberty, which neither himself, nor succeeding pontiffs, can crush or control. The seeds of freedom have been sown in the very seat of despotism, and they will germinate in spite of all the Romish hierarchies upon the footstool.

The same principles which are extending throughout the length and breadth of Italy, will be received in other Roman Catholic countries, and indeed throughout the continent. In Switzerland, much feeling exists upon the subject.

That free state will not allow the elements of spiritual tyranny to remain among her inhabitants. She is determined to root out every trace of Jesuitism from the land. It appears that the Jesuits have made an attempt to gain the supremacy; but the *people* will undoubtedly gain the ascendency, and enjoy still more freedom than hitherto. Late accounts inform us, that Austria, Prussia and France, are determined to interfere in favor of the Jesuits, and oppose the decrees of the Diet. If they do, other states will undoubtedly interfere in behalf of the Diet. We believe that liberty will be triumphant.

Austria has already threatened the invasion of the Roman States; but does not dare to commence a war, which would probably spread over the continent. She threatens Switzer-

and; but does not dare to march her armies into the country. She detests republicanism and liberty in every form; but the leaven is already working among her numerous population. and, before she is aware, a tremendous volcano may burst beneath her feet.

France has given sage advice to Pius IX., and endeavored to cool his ardor for freedom. She exerts her influence decidedly in favor of spiritual despotism. Shame on thee, civilized, enlightened, polished (christianized?) France! She has a kind of christianity—a form of godliness, without the power. We are sorry to say, that Louis Phillippe, in his old age, is becoming a despot. He endeavors to suppress public opinion, and establish his authority, by the force of arms. France is behind the age—she listens not to the voice of reform, and persecutes evangelical religion; but her infidel course must be short. Her teeming millions will soon demand more freedom, and she will be compelled to grant it, or her lofty throne will be levelled with the dust.

In Prussia, Austria, and the German States, there is an extensive spirit of inquiry among the learned as well as the illiterate. The world looks there for the profoundest scholars of the age. Many of their principles are dangerous; but, within a few years past, a change has occurred in favor of piety. Evangelical Divines, such as Tholuck, Neander, and Hengstenburg, have put forth a powerful influence in favor of a purer faith. This number is increasing, and we hope that the time is not far distant, when Germany shall not only be distinguished for *learning*, but *sanctified* learning. And, as true piety advances, oppression will cease.

Even in Russia, Turkey and Greece, there are occasional convulsions, which threaten ruin to the whole political fabric. It is difficult for the sovereigns of those countries to keep their vassals in subjection. Recent intelligence announced a formidable rebellion in Greece, and that the Governor was in the hands of the insurgents.

The legislature of Belgium has proclaimed in favor of liberal principles.

The Free Church of Scotland has been triumphant, thus far, in resisting state interference. There seems to be a general

movement throughout the continent, in favor of freedom. England advocates the cause, though she still submits to the oppresssive union of church and state.

Poor Ireland is lingering under the tyrannical power of her hierarchy. She is said to be oppressed by England; but the greatest curse which has ever fallen upon her, is popery. Millions of money have been expended upon her; but without avail. She sinks continually in crime, disease, and ruin. Soon, we fear, her national existence will cease, unless some efficient measures shall be adopted to prevent the catastrophe.

The Sovereign of the Universe seems to be scourging the world by war and the pestilence. Even our boasted land of freedom is found waging an aggressive war with a sister republic, without, as we think, sufficient cause. The *scourge of heaven* is gradually approaching our shores, and will soon, we fear, perform its work of death among us!

O, let us stop and think—let the nation pause—yea, let the civilized *world* reflect, reform, and avert the impending storm.

We long to see the time when spiritual oppression of every kind shall cease—when swords shall be beaten into plough-shares, and spears into pruning-hooks—when the waves of sorrow, wretchedness, and sin, which deluge the land, shall roll backward, and peace and righteousness and purity pervade the world—when the Romanist shall no longer trust in the Pope as the vicegerent of heaven—when

> "Peace o'er the earth her olive wand" shall "extend,"
> "And white-robed innocence from heaven descend."

EDITOR.

That there is a God, I *know*, because I continually feel the effects of his wrath; O, who can stand before him, when he is angry? And that there is a *hell*, I am equally certain, having received an earnest of my inheritance there already in my breast. *My happiness is at an end!* Ah! the forlorn hopes of him that has no God to go to! Oh! the unsufferable pangs of hell and damnation!—*Newport's last words.*

MODERN CHARACTERS.—No. I.

MARY.

Mary is a young lady, who, without possessing any peculiar piety, has received some very pleasing dispositions from nature, and has also derived great advantages from education.

When a child, she was the delight of her friends and companions, the favorite of her brothers, and the source of much happiness to her parents. She was good-natured and obliging, submissive and obedient, and singularly tender and affectionate. She was taught to rise early, to be temperate in her diet, to observe the utmost propriety in her dress, to be punctual to her appointments, and almost invariably to devote certain hours of the day to their appropriate occupations. She thus became exercised in habits both of bodily and mental self-denial and diligence. Her temper, originally fine, was rendered still more excellent by the management of a most able, though not very religious governess. The eye of this lady was constantly upon her charge. Every attitude and gesture of the young pupil was observed, and her manners were formed according to the strictest rules of female decorum. The purity of her mind was, at the same time, consulted: for, the perusal of novels, with few exceptions, and likewise of some compositions of our lighter poets, was interdicted.

When Mary *came out* into the world, she was everywhere accompanied by her prudent and experienced mother; who assiduously instructed her in all those rules of worldly wisdom and precaution, by which the character of a young woman becomes established in fashionable society. She was enjoined to refrain from indulging herself in violent and hasty friendships; and at the same time to beware of raising up any enemies. Hence she was admonished to restrain the first impulse of her feelings, either of affection or dislike; to bestow her attentions both on the old and on the young; both on her acquaintance of a lower, and on those of a higher class; to

speak somewhat favorably of all; to bear patiently the tediousness and dulness of unattractive individuals; and when accosted by young men too freely and familiarly, to be proportionably guarded, and ceremoniously polite. Mary has been taught to mix some flattery with her civilities; she has, however, practised in the school of the world a certain kind of useful discipline and self-command. Her ideas have also been enlarged by opportunities of hearing the conversation of intelligent men, the extent of whose talents and information have moderated her opinion of herself; and her increasing acquaintance with persons of the highest rank, has continually added a fresh polish to her manners.

Mary joins to a sound understanding, a very kind and sympathising heart: while her benevolence, therefore, makes her wish to please, her good sense enables her, in almost all cases, to effect her purpose. She enters into every feeling of her company. She has now acquired, through long practice, an almost intuitive perception of what is deemed by the more refined part of society, to be proper to be said or done on every occasion. Among her superiors and equals, she is the accomplished woman; she is attentive, without oppressing them by her civilities. She furnishes her share of agreeable remark; yet never engrosses, and rarely leads the conversation. She indulges no egotisms; betrays no disgusting vanity; is hurried into no improprieties of temper; allows herself in no violent exaggerations; and avoids, especially when she is in mixed company, censorious observations on absent characters. If she utter a sarcasm, it is against herself; if she relate an interesting anecdote, it is to the advantage of some other person.

Mary likewise manifests great kindness when she finds herself in a circle of her inferiors. Many women of her rank in life take credit for general condescension, because they sometimes show a compassionate attention to the lowest of their fellow creatures. They are not aware that benevolence and humility are much more clearly evinced, by affability towards persons placed only at a small distance below them, persons with whom they are in some danger of being confounded. *Mary has gained* her popularity in the quarter of which I now

speak, by manners a little different from those which she adopts in the higher circles. Fearing to distress her more humble acquaintance by too stiff a silence, she often takes the lead among them, and communicates freely that superior knowledge which she possesses. Her conversation is restrained only when there is danger of too much encouraging the forward or the vain. No persons offend her taste more than those individuals of the middling class, who affect gentility, but are evidently underbred. Her benevolence, however, prevailing over her fastidiousness, she sympathises with these as with others.

But if I wished to exhibit Mary in the most favorable point of view in which she can be placed, I would draw her picture when she is visiting the poor who surround her father's splendid mansion in the country. She occasionally enters the humble abodes of the cottagers, inquires into the health of each member of the family, and examines into their means of comfortable subsistence. She imparts to the unlettered tribe the information with which she has, for their sake, enriched herself. She labors assiduously to remove their prejudices. She instructs them how to improve their chimneys, to economise their fuel, to render their food more cheap, wholesome, and nutritious—how to mitigate the diseases, and, perhaps, preserve the lives of their children. Is there a bickering among the females in the village? She enters, with calmness and precision, into the causes of the dissension; and allays the heat through the influence of her authority. By her known determination not to favor the unworthy, she promotes much honest industry; and she saves not a few in the extremity of their want; for she reports to her fond and admiring father the cases which she has seen, and extracts from his purse many a piece of silver or of gold, which, if Mary had not interposed, would have been applied to very different uses.

I have observed, that Mary, nevertheless, is not particularly distinguished for piety. I did not mean to affirm, that she had no religion. There is so natural an alliance between piety and benevolence, (the benevolence I mean which is active and self-denying) that where I see a pre-eminent degree of the one, I feel almost irresistibly impelled to assume the existence of some portion of the other. Mary is a professor of Christianity.

She occasionally receives the sacrament, and prepares herself for it with great solemnity. She behaves, I am sure, with great propriety when she is at church. She seems very devout during prayer, and evidently listens to the sermon. I take for granted, that she is accustomed to say her daily prayers; and I have heard, from good authority, that she reads her Bible. She dwells, indeed, on what she calls the plainer parts. She prefers the gospels to the epistles; the sermon on the mount to any other portion of the gospels; and the text, "Judge not, that ye be not judged," to every other passage of the sermon. She denies, however, no one doctrine of Christianity. She is neither skeptic, heretic, nor schismatic. She is as religious as any one needs to be in the opinion of the majority of her friends, as well as in that of more than half the world. She is rather too religious, according to the views of that part of her acquaintance, who are very giddy and somewhat profane. Still, however, according to my idea, religion is the very article in which Mary will be found to fail.

But how shall I prove my point? My first step shall be to subjoin some few additional observations respecting Mary; and I will afterwards endeavor to mark her deficiencies by the means of two other characters of my acquaintance. I begin with the defects of her faith.

(To be continued.)

And now God is in this room. I see him; and O how unspeakably lovely and glorious does he appear. The celestial city is full in my view. Its glories beam upon me, its breezes fan me, its odors are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my soul. And I know, I *know!* that my happiness is but begun; I cannot doubt that it will last for ever!—*Payson's last words.*

PERSECUTIONS.—No. II.

APOSTOLIC FATHERS.

The Apostolic Fathers were cotemporaries of the apostles, and manifested much of their evangelical simplicity, as we learn from some fragments of their writings, which have reached our times. Though broken, they are rich, breathing a spirit of love, charity, brotherly kindness, and exhibit none of that proud display of learning, which appears in writers of succeeding centuries.

We have said,* that Eusebius was the first uninspired ecclesiastical historian. We would here remark, that several writers of distinction preceded him, among whom were the Apostolic Fathers. They were not ecclesiastical historians; but, in their writings, they often alluded to historical facts, and their testimony is of great value.

They were Christian writers, who were either the companions, disciples, acquaintances, or immediate successors of the apostles. They closed their earthly toils about the commencement or middle of the second century, though some of them flourished in the first. They are generally reckoned as five in number, viz: Clement of Rome, Barnabas, Hermas, Ignatius and Polycarp. Fragments of writings, ascribed to each, have come down to us; but a part of *them*, even, are believed to be spurious. The writings of Ignatius and Polycarp belong to the early part of the second century, and none of the writings of the others, which have reached us, excepting Clement's First Epistle to the Corinthians, are thought to be genuine. That was written in the first century, during the apostolic age. Clement is considered as the first of the Apostolic Fathers. He was born in the early part of the first century, and was conversant with the apostles.

This is, doubtless, the person mentioned by Paul as a fellow-laborer.† It is generally believed that he became bishop

* See Memorial, New Series, Vol. vii., p. 8. † Phil. 4: 3.

of Rome about A. D. 91. There is, however, much diversity of opinion upon this subject among the learned. He was merely *pastor* of the Baptist Church at Rome, and not a *bishop*, in the modern sense of the term. Next after the apostles, he became the most distinguished Christian writer. His First Epistle to the Corinthians is a remarkable production, giving valuable information in reference to apostolic Christianity. It is remarkable, also, from the fact, that it is the only uninspired Christian composition of the apostolic age, which is now extant. It was a letter from the Baptist church at Rome to the Baptist church at Corinth. It gives us a view of the internal affairs of those churches during thirty years after the death of Paul. In it, the author seems to write as a servant of the church, and not like a lord, as do the modern *pretended* successors to the chair of St. Peter. He was really the successor of Peter; but assumed no authority on account of it. He does not even write in his own name, but in that of the church. We have, in this epistle, evidence that, up to the time when it was written, the purity of the churches had been preserved, that they adhered to the *Bible* as the only rule of faith and practice, and that they still manifested apostolic piety.

Clement speaks, in two different places, of the duties of parents to their children, under such circumstances, that he must have referred to infant baptism, if it had existed; but no such allusion is found in this long epistle. We infer, then, with reason, that no such practice existed in the apostolic age, and that Clement, and all other Christians of that time, were Baptists. Not a respectable scholar of any denomination will dare to deny this fact, which is substantiated by the united testimony of ancient writers.

There are other works ascribed to Clement; but they have been proved to be spurious. There is a second epistle to the Corinthians, bearing his name, written in Greek.* The works,

* There are two epistles ascribed to Clement, written in Syriac, and entitled, "De Virginitate, Seu ad Virgines." They were procured by Sir James Porter, British ambassador at Constantinople, and published, by J. J. Wetstein, with a Latin translation. It is probable that they were composed at the close of the second, or in the third century, as no writer mentions them until near the end of the fourth century. [See A. Neander's Kirchengeschichte, Vol. I., pt. iii., p. 1103.]

also, entitled "*Apostolic Canons*," "*Apostolic Constitutions*," "*Recognitions of Clement*," and the "*Clementina*,"* were all ascribed to this great and good man, by some deceiver, to procure for them greater authority.

The accounts we have at this day, of the life and death of Clement, are extremely uncertain. According to the ancient writers, he was an evangelist until A. D. 66, and then became pastor of the church at Rome, and continued to perform the duties of that relation until his death, which occurred A. D. 100 or 101. According to this computation, he was a pastor thirty-four or thirty-five years. There is, however, so much conflicting testimony upon the subject, that it is impossible to decide the matter with certainty.

There is a tradition that he became a martyr under Trajan, and a work was written, called "The Martyrdom of Clement;" but this was a fabrication; and it is doubtful whether he died a violent death. He lived in a stormy period, and doubtless suffered much from persecution, if he did not thus lose his life.

Hermas was another apostolic father. He was a cotemporary of Paul, as he is mentioned by him in his epistle to the Romans.†

There is a work called the "Shepherd of Hermas," purporting to have been written by this father; but the learned have proved that it was written by another Hermas, brother of Pius, pastor of the church at Rome, in the second century.‡ We have no information in reference to the life and death of this father, upon which we can rely. Paul speaks of him affectionately, as one of the brethren. He was undoubtedly a good man, and a member of the Apostolic Baptist Church at Rome.

EDITOR.

* The "*Apostolic Canons*" consist of eighty-five *ecclesiastical laws*, and are valuable documents in reference to the order and discipline of the churches, in the third century. The eight books of "*Apostolic Constitutions*" were doubtless composed by some austere person, who designed to reform the worship and discipline of the church. They seem to have been changed in the fourth century by Arians. They are of much importance, in determining various points of practice in the church, during the third, fourth and fifth centuries. We have already announced that Dr. Chase has prepared a translation of them, which has been published. The "*Recognitions*" and "*Clementina*" are ingenious fables.

† Romans, 16: 14.

‡ By later writers it has been doubted whether the true author of the "Shepherd of Hermas" is yet known. It is of some value, as it throws light upon the opinions of early christians. It has been translated from the Latin, by Archbishop Wake.

NEW YORK BAY.

See Engraving.

We have the pleasure of presenting to our readers this month, a very beautiful view of the Bay and Harbor of New York, engraved by Osborne, one of our best and most promising artists. As a work of art, the picture is one of high excellence, and as a faithful representation of a prospect, rivalled in beauty only by the far-famed Bay of Naples, it is still more valuable. The following description of New York Bay, was sent by John de Verazzano, a Florentine, and the first visitor to its shores, in a letter to his royal master, Francis the First. "The mouth of the haven lieth open to the south, half a league broad; and being entered within it, between the east and the north, it stretcheth twelve leagues, where it waxeth broader and broader, and maketh a gulfe about twenty leagues in compass, wherein are five small islands, very fruitful and pleasant, full of hie and broad trees, among the which islands any great navie may ride safe without any feare of tempest or any other danger."

Since the adventurous Florentine penned this description, what a change has taken place in the scene on which he gazed! Where he found "thicke woods, so large that an armie might hide itself," a great city now stands, teeming with busy and active life; and where his "goode ship," the Dauphin, then lay, an object of wonder and amazement to the simple natives, a forest of shipping is now seen, comprising vessels from every quarter of the globe. The great features of nature remain the same—the spacious and commodious harbor, the lovely islands, now denuded of the "hie trees" so admired by Verazzano—and the green shores on which he wandered, almost believing himself in a land of enchantment. But the children of the forest, who "hid themselves in the grass for feare," at the coming of the strangers, have vanished, and in their place, the active and scheming Anglo Saxon race now inhabit the hunting grounds of the red man, whose very memory has faded away from the haunts he loved so well.

TRIBUTE TO THE MEMORY OF DEACON ENOCH FRENCH.

THE subject of this notice was one of that class of christians so prominent in the history of the church with which they are connected, and so identified with its enlargement and prosperity, that some review of the way by which "the Lord led them about, and instructed" them, is demanded by the immediate christian community, and will furnish a profitable subject of reflection for all.

Deacon French was a native of Taunton, Mass., but in early youth he became a resident in Fall River, the scene of his usefulness. At the age of fourteen years, he experienced in his heart the renewing grace of God, and from that period his character gradually developed in beautiful proportions, the fruits of that grace,—love, joy, praise, long-suffering, gentleness, goodness, faith, meekness, temperance,—inwrought with natural powers of mind, strongly marked with firmness and strength. Being deprived in childhood of the care and guidance of a father, he was early trained to habits of self-reliance, and led to depend, as a means of worldly promotion, on the resources of his own energy and industry. These are circumstances which, though trying to the youthful heart, are often most favorable to that uniform expansion of the powers of mind and body, which at length presents a character remarkable at once for symmetry and strength.

Deacon French was one of the original citizens of the enterprising and now extensive village of Fall River; and, for many successive years, discharged most honorably the duties of several of its public offices. His temperament was remarkably cool; his judgment sound; and his decisions, though deliberate, almost infallibly correct. With these traits there mingled no moroseness of disposition, no austerity of manner, but a deportment so disinterestedly kind toward all with whom he associated, as to secure universal esteem, as well as respect. With so much tenderness was he regarded by some whose intercourse with him was mostly in a business capacity, that

when the intelligence of his sudden removal startled the ear, tears gushed unbidden from eyes unaccustomed to weeping.

But it is as a *Christian*, particularly, that we wish to present the example of our departed brother, that through him the grace of God may be magnified. We have said that the christian graces enumerated by the apostle were exhibited in his character. It is believed that no person of his acquaintance can fix his mind on any gem of the precious constellation, and say, he was deficient here; while, at the same time, it would be difficult to decide which one sparkled most brilliantly. The symmetrical developement of all these fruits of the Spirit, led to a degree of faithfulness in the service of God which is rarely equalled.

In early youth he became a member of the First Baptist Church in Fall River, which was then small and feeble; and from that time the enlargement and prosperity with which that church has been blessed, have been inseparably connected with the religious history of the subject of this notice. As may often be observed in the allotments of Providence, he seemed precisely adapted to the sphere which he occupied. The place was fitted to the man,—the man to the place. For more than forty years he served the church in the office of deacon; and in the discharge of its responsible duties he "purchased to himself a good degree, and great boldness in the faith." During the early part of this period, he was accustomed to assist in conducting the public services of the sanctuary, the pastor, the late Dr. J. Borden, being deprived of the blessing of sight.

At some seasons, when the church was depending on occasional supplies for the pulpit, he was called to discharge the duties belonging to the pastoral office. Many a sick and dying bed has been alleviated by his sympathies and prayers; and in several instances funeral services have been conducted by him, or in connexion with an associate deacon.

In the conference room he was peculiarly useful, uniformly at his post, prepared to be a listener or a speaker, as duty might require. Though not a fluent speaker, he was edifying and instructive, his exhortations and counsels being the evident

result of deep experience, and a careful examination of the word of God.

Every benevolent movement of the day found in him a warm, judicious advocate,—a uniform, liberal supporter. The Sabbath School cause, as connected with the church of which he was a member, is particularly indebted to his fostering care. This institution had taken deep hold of his affections; and whether acting in the capacity of superintendent or teacher; or sitting meekly, as he sometimes did, even after his brow was graced with the crown of honor, to receive instruction from others, in a little class, he was always studying its interests, and endeavoring to promote its advancement.

His care and faithfulness with regard to the financial concerns of the church and society, are especially worthy of notice. The judiciousness and patient endurance with which he for twenty years discharged the duties of the unthankful office of treasurer for both these associations; the tender solicitude with which he watched over and supplied the wants of destitute brethren and sisters; the liberality with which he supplied deficiencies in funds from his own resources, having a constant care that the Lord's house laid not waste whilst his own was builded;—have a lasting record in the grateful hearts of his bereaved christian friends, and cannot lose their reward. That with this care to distribute to the necessities of saints, he united in an eminent degree the kindred duty of hospitality, scarcely need be remarked—the extensive circle of his acquaintance, and especially the ministry of the denomination, will bear ample testimony.

During the last fifteen years, Deacon French has devoted more than half his time to the various interests of the cause of Christ, giving a kind and patient attention to every little, as well as large, concern of a church now filling a wide and important sphere of action; but, during the previous years—the meridian years of his life,—while engaged in labor, and deeply involved in business, and surrounded by a rising family, his children remember to have heard their mother say: "Your father has more anxiety respecting the concerns of the church, than those of his own family." This. doubtless, was true, but was his family, therefore, neglected? Have they suffered

from their father's devotion to the cause of God? The promise is, "Them that honor me, I will honor;" and so has it been, emphatically, in this case. To a good degree of what is termed worldly prosperity, have the far higher blessings of spiritual prosperity been added.

Of a family of six sons and one daughter, not one is left an alien and foreigner; but all have been led to consecrate their youth to the service of their father's God; and are all, with their companions in life, members of Baptist churches. With the exception of one son and his companion, all reside in their native village, and are connected with the same church of which their father has been so faithful a guardian. For years had this devout servant of God enjoyed the satisfaction of seeing all his children walking in the commandments and ordinances of the Lord, blameless; and many a precious family prayer-meeting have they enjoyed, which, doubtless, afforded him a prelibation of the rest on which he has now entered.

In closing this obituary, we cannot forbear to name distinctly one trait of christian character which our departed brother exhibited in an eminent degree,—a trait so rare, as to be worthy of such a notice. This was *faithfulness* in personal intercourse. With a kind, affectionate manner, he united a most fraternal spirit, and a firm, judicious faithfulness, which proved an excellent oil, breaking not the head, but softening the heart of those it sought to benefit. All who came within the sphere of his influence, felt that there was thrown around them a friendly guardianship; and many will have occasion for ever to bless the Providence which placed them within that circle.

The decease of Deacon French was very sudden and unexpected. He had no parting counsels to give—no dying testimony to bear. His life had been "an epistle, known and read of all men." He had been for more than fifty years a practical, consistent christian. His work was complete. "The gate of eternity suddenly opened, and with noiseless hinges, upon the sides of Christian's pathway. He stumbled, as it were, into his Father's waiting chariot: the everlasting arms enfolded him, and he was wafted away from the receding, lessening, vanished and forgotten earth, to his glorious home on high."

The death of Deacon French was caused by an affection of

the heart. He attended to his usual avocations on Saturday—was engaged in his store till a late hour in the evening—retired in apparent health; and before the Sabbath sun arose, May 16th, 1847, his rejoicing spirit, having inhabited this earthly tabernacle sixty-seven years, joined the assembly of the saints above. L. L. H.

THE CHRISTIAN WARFARE.

Among the prisoners taken captive at the battle of Waterloo, there was a Highland piper. Napoleon, struck with his mountain dress and sinewy limbs, asked him to play on his instrument, which is said to sound delightfully in the glens and mountains of Scotland. "Play a pibroch," said Napoleon; and the Highlander played it. "Play a march,"—it was done. "Play a retreat." "Na—na!" said the Highlander, "*I never learned to play a retreat!*" No RETREAT! should be the motto emblazoned on the standard of every christian warrior, as he goes forth to battle, "not against flesh and blood, but against principalities—against powers—against the rulers of the darkness of this world—against spiritual wickedness in high places."

In a dreadful encounter between the French and the Russians, in which more than fifty thousand perished, both parties claimed the victory. What, then, is the historian to do? He will doubtless inquire, *Who kept the field?* And as these were the French, and the Russians withdrew, the former will be declared the victors. So of the christian warrior: it is the keeping the field to the last, "resisting steadfast in the faith," till all the adversaries are withdrawn, that is to make him more than conqueror, through him that loved us.

AN OUTLINE ARGUMENT AGAINST THE DEATH PENALTY.*

The plea for continuing in force the law of blood for blood seems to boast among its advocates (with but comparatively few exceptions), the clerical profession, with many more among the otherwise liberally minded and just thinkers of the age. We believe the New Testament, which on every other subject is deemed *law* to the christian dispensation, does not on this topic, afford the slightest instruction. But we would yet treat with deference opposing opinions, and it is our purpose simply to submit a few brief suggestions, and it is hoped, a few reasonable words to aid such as may be disposed to enter with candor upon the investigation of its claims, with a mind earnest in the pursuit of truth, and unbiassed by prejudice or preconceived opinions. First, let us premise that we would yield to none in a reverent regard for the sanctity and Divine authority of the sacred writings, we still venture to submit that this is wholly consistent with a rejection of a blind mental submission and superstitious reverence for all old established dogmas, reputed as tracing their origin to the Bible, but which in many instances fail to evince any affinity with their pretended source. The lofty teachings and axioms of Holy Writ, although transcending in many particulars the utmost range of human reason, are yet, as far as they can be ascertained, not inconsistent with its laws; it is safe, therefore, as well as perfectly legitimate, that we seek to elucidate its truths by collating with them the revelations of science and the deductions of sound logic. All this, we repeat, may be done without in the least degree derogating from its claims or impeaching its integrity. Why should the accumulated stores of human lore be rendered available to every other species of investigation, and yet be rejected here? Why seek to diffuse the light of human intelligence on every other source of inquiry, and yet forbid its beams to irradiate the SACRED page? Is it wise and intelligent to cherish with such excessive jealousy the exegesis of antiquity, at the expense of all modern science and research? The dark tyranny of the days of Galileo have scarcely yet disappeared; even in this boasted era of universal intelligence, how tenaciously we cling to our accustomed habits of thought and feeling, irrespective of causes or consequences. Every topic presented to our belief is worthy of, and demands our careful scrutiny, in order that we may distinguish truth from error. Blindly to adhere to sentiments, irrespective of evidence, simply because they have long been found to have obtained among mankind, is as unphilosophical as absurd As well may we refuse to admit the ever-increasing revelations of astronomy, because they address not our *unaided* vision, or resist the accelerative force of steam, because the mysterious processes of this mighty agent are equally impalpable to the sense. Although the world has

* We have promised our readers an argument against Capital Punishment. Some new and interesting facts are here presented. We shall not, however, hold ourselves responsible for any sentiments advanced in the article.—ED.

grown sere with age, mankind really yet seem just emerging from the infancy of knowledge, for men are but beginning to assert their prerogative to think and act from the impulses of reason within them. Within just restrictions this mighty power of human thought and inquiry is destined to revolutionize existing abuses and heresies which have, it is true, acquired strength from age, but which when brought to the test will be found to be without any other sanction. By slow degrees, thus errors become detected, and amended: each fresh revealed truth, as a new ray of light pierces the thick mists of prejudice and ignorance, startling us by its novelty and splendor, albeit too often offending our complacency and self-conceit. But it may be asked what relevancy these remarks have to the subject upon which we have proposed to treat; the sequel will shew.

The primal instance of capital crime, was that of the fratricide Cain; and appended to the record of the murder, we have the most explicit intimation of the Divine rule of visitation for the high offence. There is nothing vindictive or retaliative in the sentence. It is nevertheless a heavy doom, although, as far as it is to be ascertained, it referred solely to his earthly existence; which cannot be predicated usually of the sanguinary penalty with which in later times we are accustomed to visit the murderer. Let us ask in passing, can we go far wrong in following implicitly this original, emphatic, and Divine rule of judicial procedure! Life being the gift of God, it would seem to follow of necessity, apart from direct instruction on the subject, that it is an unjust assumption on the part of any human being to destroy it; and coupled with the distinct prohibition with regard to Cain, of any human authority in his visitation, this sentiment seems to acquire redoubled force. If the right to requite the act of the murderer, therefore, be not vested in any human being, by whom has the power been delegated? We are aware that great stress is laid upon the text in the 4th chapter of Genesis; but assuming that the rendering of the passage into our vernacular is unimpeachable, and that it has been fairly construed (which is not admitted), what evidence have we to prove that this latter is of superior authority to the foregoing rule with regard to Cain. Besides this, the passage, "whoso sheddeth man's blood, by man shall his blood be shed," it is contended, is simply a declaration of consequences, and confers no more right to kill the culprit, than to take the life of a virtuous man. It is parallel with the passage, "the bloody and deceitful man shall not live out half his days." Others, again, suppose it has reference to Cannibalism; that may be less tenable: yet may it possibly not be the primary object referred to, that of slaying for *food*, without any regard to human murder whatever? It has been thought by some scholars, that the text did not involve a command—was not imperative but rather interrogatory. When Cain killed his brother, as we have seen, he was not dealt with on the principle of "blood for blood:" and the instance of Lamech who "slew a young man to his hurt," corroborates the same fact in a still stronger degree. Seth or Enoch otherwise did not fulfil their duty in this matter. Among other linguists holding these views, we may mention the eminent name of Mr.

Powswanki, of Charleston, the Jewish reader, who views this text in this light. Secondly,—the authority for capital punishment cannot be deduced from the Jewish statute book—their code being mixed up with arbitrary and conventional law as well as moral. The Jew, for instance, was to have been stoned for gathering sticks on the Sabbath: yet the whole world beside were free to do so; this and many other items tend to prove that if one canon belonged exclusively to the Jew, *all* did. The non-observance of the Jewish Sabbath on the seventh day of the week is another evidence of this. The genius and spirit of the Christian dispensation, is that of mildness, clemency and mercy, and this, it is admitted, has superseded the old, and with it necessarily the sanguinary code of ancient Judaism, which for special times and special purposes took its rise. It is difficult, moreover, to separate between the local, typical, and national, and what might be deemed judicial enactments designed as permanent and essentially adapted to all times, because strictly moral.

Whatever construction, therefore, we attach to the passage—even for argument sake admitting its validity—upon which the advocates of the existing law so implicitly rely, as an unrepealed edict from Heaven—it must not be forgotten that it has had to abide the mutations of 3000 years; and that from this great lapse of time, the transfer of the language, and the probable changes in the prime sense of the original terms, the difficulties in arriving at any demonstrable and satisfactory conclusion, are greatly multiplied. This being the case, is it wise, as well as humane, to cling so pertinaciously to a single text, and that one so enigmatical and isolated? may we not say again, so much at variance with the whole scope and tenor of the Christian scheme and the teachings of its Divine Author? We could mention the names of some of high authority in the Schools, who denounce the exegetical argument from the Bible, as on these grounds altogether untenable; and who view the subject as a simple question of expediency. A morbid and false fear of all innovation may prove as mischievous as the enactments of jacobinism. Conservatism is good to a just extent, but when urged beyond such limits, is rife with accumulated evils—an evidence of the fact is palpably seen in the anomalous history of China. The present age has already given existence to judicial and civil enactments far in advance of those of antiquity. Since the days of Bacon, learning has done more than in all preceding time for mankind. We hail the glorious time when the mighty mass of mind, now busied in exploring the several departments of science, shall not only illume the whole world by the torch of learning, but also aid in the promotion of the moral recovery of erring man, by seeking to win him from the love of vice, to lofty deeds and noble aims.

There are germs of latent goodness in the bosoms of even the depraved, which it is the especial province of heaven-born charity, to seek to cherish and to evolve into active exercise. We may even take a lesson on this subject from the rude teachings of the unlettered and semi-civilized dwellers in the Polynesian isles; who, according to the accounts of recent missionaries, in a discussion held among the *converts*, as to the right of inflicting capital punishment, decided that it

would be *unchristian* and unlawful thus to reduplicate murder. And it is further related by Sir John Ross, that among the Esquimaux the crime of murder very rarely occurs; a fact which he ascribes to the mode of punishment among them, with which it is visited. This consists in the perpetual banishment and solitude of the culprit; who is shunned by every individual of his tribe, insomuch that even the sight of him is avoided by all who may inadvertently meet him. On being asked, says our author, why his life is not taken in return, it was replied, "that this would be to make themselves equally bad—that the loss of his life would not restore the other; and that he who would commit such an act would be equally guilty." The final cause of human punishment does not solely consist in the expiation of crime committed,—this is the high prerogative of the Divine Legislator,—but primarily as a precautionary warning against its recurrence. If, therefore, we cite a few historical facts illustrative of this point, we shall find the ratio of crime to have been in exact proportion to the gradual reduction of the severity of its punishment. During the reign of Henry VIII., the appalling number of seventy-two thousand sanguinary executions occurred; and, terrific as is the fact, it will, in some measure, be accounted for when it is known that death was then the penalty annexed to no less than six hundred crimes! What a horrifying picture does this present of the judicial wisdom and equity of our forefathers. In the days of Sir William Blackstone, the number was reduced to one hundred and sixty, on the statute-book; at the present time it has been happily lessened to thirteen, in Great Britain, and in the United States, to nine; a most convincing evidence that we are receding rapidly from the brutalizing influence and cruel barbarities of ancient feudalism. "To put a man to death," says Franklin, "for a crime which does not deserve death, is it not murder?" There is another consideration, which is, we fear, little thought of—we refer to the influence which this summary depriving of life may have on the final destiny of the individual in the future world—a thought that should make the most inflexible pause and tremble. By the ancient law of England, he that maimed any man was sentenced to forfeit the like part,—*membrum pro membro*,—which is still, we believe, to this day, the law in Sweden. This rule of retaliation was soon, however, superseded, as upon a repetition of the offence, the punishment could not be repeated. Death, moreover, is not always an equivalent for death, strictly speaking—the lives of men differ in moral and intellectual value, almost beyond computation; so that the boasted *lex talionis* cannot be equity, whatever else it may be.

The advance of civilization throughout the world has annihilated much of its ancient crudities, and is tending greatly to meliorate generally the condition of mankind—most of the monarchies of Europe having begun to adopt conciliatory, rather than austere measures for the reduction of crime. If we look even at arbitrary Russia, we shall find that since the age of the Empress Elizabeth, that anomalous nation has gradually improved in the social virtues. Do we ask the cause—it is stated on good authority, that during the reign of that illustrious princess, and that also of her successor, Catherine, no in-

stance is on record of the infliction of the penalty of death. Look we to Italy, the same truth is even more eminently conspicuous. The Grand Duke of Tuscany has just announced to the commission, which he nominated to draw up a new penal code, that his intention is to suppress entirely the penalty of death, and to substitute cellular imprisonment for hard labor at the hulks, and in houses of correction. Not to mention others, we notice that Belgium has abolished the penalty since 1830, and with success. Mr. Ewart has also announced his intention of moving for the consideration of the total abolition of the death penalty at the ensuing session of Parliament—an omen full of promise.

By reference to the Report of the English Committee on this subject, we learn that during a given period there have been, since the suspension of capital punishment for the several crimes of horse-stealing, burglary, and house-breaking, a most remarkable diminution of offences: whereas for other crimes to which death is still affixed, their number has *increased*. If we require any additional confirmation of the fallaciousness of the old system, we need not look further than the city of Philadelphia, than which perhaps no community ostensibly exhibits the evidences of greater sobriety and virtue, yet we know of none more rife with crime and outrage. The reason is apparent: it is repugnant to the spirit and principles of the influential Society of Friends to sustain the severe penalty of the existing criminal code; they will not therefore prosecute or convict as jurymen, the culprit escapes, and the law thus becomes inoperative and is in fact a dead letter. At the present time there are over a dozen felons condemned to suffer death in Pennsylvania, whose sentence is, and most probably will continue to be, held in abeyance. Take another view of the baneful effects of the existing system. An aged and venerable member of the Society of Friends in England, who had been in the habit of paying religious visits to persons sentenced to death for the crime of murder, declares that he has found, upon inquiry, that 163 of the 180 criminals he had visited, had been present at public executions. So that seems to have been their school for crime.

We see, therefore, that where the penal code is too stringent, it essentially fails of its purpose; is it not then manifestly impolitic to continue to sustain a system of judicature so ill-adapted to accomplish its mission? There is one other point that claims a passing notice. We allude to the numerous instances of error of judgment in inflicting punishments upon the innocent. Said Lafayette, "I shall ask for the abolition of the penalty of death until I have the infallibility of human judgment demonstrated to me," and so say we, as must, we think, all well-wishers to humanity. In one year in France we are told that seven innocent victims were thus sacrificed, and at one assize in England a similar number, all of whom were afterwards proved to have been judicially murdered. How many more have swelled the ranks of martyrdom, whose sad record will never be known in this world, it is bootless to enquire: nor is there less reason to fear, could the fact be revealed, but that their numbers will be fearfully increased by like fatal error in the mistaking of crime for insanity—a diseased heart for a

diseased head. An instance of this, fresh in the recollection of all, occurred at the west, in Tennessee: a youth of only seventeen charged with matricide, but who it was alleged and proved had been constitutionally predisposed to insanity: yet, would it be believed, his life was mercilessly taken, and in the presence, horrible to relate, of some five thousand spectators, half of whom were females! Is there not motive then for the abrogation of a law so liable to abuse and so inimical to the better feelings of our nature, as well as practically abortive in its influence? The plea so often urged, however specious and plausible, is yet fallacious,—that the proposed reform would prove unsafe for the interests of society. The history of the classic republic of old sufficiently refutes the assertion. Perpetual confinement with the assignment of some useful labor, would prove burden and suffering enough for any fallen, hapless mortal, whatever his offence; yet, while it could not fail, from the certainty of its pursuing the culprit, of proving "a terror to the evil doer," it would at the same time allow an opportunity for his moral reform and recovery. It is a fact doubtless but little known, but it should be, for it is avouched for by Mr. Hallam in his "History of the Middle Ages,"—that the Waldenses, as a body, were opposed to the enforcement of the death penalty. What does this imply but a tacit reflection upon modern refinement, as to our progress in philanthropy and the "good will" of the gospel. Then might we without profanation adopt the words of the devout Psalmist, and cause our song "to be of mercy and of judgment." Lastly, to rebut the aspersion which has but too often assailed the advocates of this wise, necessary, and humane measure—that they include only a few nameless, reckless adventurers—and to prove its utter futility,—although it makes nothing for the argument—we would state that, among many other illustrious names enrolled as the espousers of the cause, may be named Sir Samuel Romilly, Sir James Mackintosh, and the Marquis of Beccaria; and in our own land Hon. John Quincy Adams, Chancellor M'Coun, W. C. Bryant, Vice-President Dallas, Hon. Robert Rantoul, Channing, and Hon. Wm. Bradford, the first Attorney-General of the United States under Washington. The intrinsic importance, however, of the subject itself, as a question of expediency and humanity, demands the audience of all sober, reflective minds, irrespective of factitious influence; and in commending its claims to the candor of all such, we rejoice to record the fact, that already the noble experiment has been tried and triumphantly proved by one of our younger States—we refer to Michigan. May the example be speedily and widely followed. SPERO.

COMFORT TO THE SORROWING.

Afflictions are designed to prepare us for another and a better world. How overwhelming and glorious the contrast, to be translated from the stake or gibbet—from the severest tortures, to a participation of those joys, which eye hath not seen, which ear hath not heard, and heart hath not conceived!

MISCELLANEOUS.

ANECDOTES OF ROBERT HALL.

BY REV. DR. BELCHER.

The following facts, connected with Robert Hall, are not generally known; indeed, not more than one or two of them have yet been printed. Every thing relating to so distinguished a man, will, like the filings of gold, be laid up; not entirely as "hidden treasures," but to be sometimes brought out for admiration and use.

Mr. Hall was no very great friend to the reports generally presented on anniversary occasions of public societies, and "printed by order of the Society;" regarding them as often presenting highly colored statements, or as displaying the talents of the secretary, rather than a simple recital of facts.—His impression was, that on this account they were seldom read. To a friend who was speaking of the importance of a passing circumstance being made known, he remarked, "Sir, never put into a report what you wish known, but if you have any thing that for form's sake you must not tell, but really wish to conceal, put it in a report, and take my word for it, sir, that no one will ever know it."

Those who intimately knew Robert Hall, admired him more for his piety than even for his greatness. One illustration of the humble and lowly character of his religion, was shown in the fact that a few miles from Leicester lived a plain, poor, and to a very great extent, uneducated minister, who was very eminent for an amiable and holy spirit of religion. Nothing ever delighted the great man at Leicester more than to go once or twice a year to spend the night in the humble abode of this worthy brother, that they might occupy three or four hours together in prayer.

I was once present with him at a public dinner at Northampton, soon after he had published one of his controversial volumes. The subject was adverted to at the table, and a minister of another denomination, since deceased, addressing Mr. Hall, said, "I certainly think, sir, that the *letter* of scrip-

ture is against you, but assuredly its whole *spirit* is in your favor." "It is utterly impossible, sir," replied the great man, "that you can be right; for the letter of scripture can never contradict its spirit."

In the summer of 1818, a small new house for worship was dedicated in the village of Streatham, a few miles from which is Cambridge, where Mr. Hall was then on a visit. The good old pastor of the church, the Rev. Joseph Howlett, had formerly been a member of the Baptist Church in the town just named, when Mr. Hall was its pastor; and feelings of the best kind had ever been cherished between them. It was known that on the day appointed for the dedicatory services, Mr. Hall had been solicited to preach to a large and wealthy congregation, on a public occasion, and that his reply was, "I cannot give you an answer yet, sir; the chapel at Streatham is to be opened on that day, and I have some expectation that I may be asked to preach. If so, my respect for its excellent pastor, and my hope of getting the poor people a few pounds extra, will certainly take me there." He was solicited, promptly acceded to the request, and gave us a sermon, the sentiments and delivery of which, seem even at this distant period, to have been but just impressed on my memory.

The reader will kindly imagine a plain meeting-house, in a country village, capable of seating about three hundred persons, into which, however, not less than five hundred were crowded. It was a remarkable assemblage. Professors, Episcopal and dissenting clergymen, might almost be counted by scores; while wealthy merchants and respectable farmers mingled with laborers, in the frocks peculiar to the English peasantry, and old women in their red cloaks and heavy pattens, which would indeed have made an American lady smile. The introductory devotional exercises being concluded, Mr. Hall rose to announce his text: "Let us not sleep as do others; but let us watch and be sober;" 1 Thess. v. 6. His feebleness of voice, and hesitancy of delivery, so often spoken of as disappointing strangers in the commencement of his sermons, soon disappeared; and while the whole congregation were standing, the poor laborers, with their mouths wide open and tears streaming down their cheeks, the "eloquent orator" stood pouring

out the simplest and most fervent strains of holy persuasion to which I ever listened. With what clearness and force did he represent men as inactive to all that is good and useful, as dreaming of wisdom while they indulged the highest folly, and living and dying under the influence of mistakes; with what earnestness did he remind his hearers that they lived in the full day of evangelical light and privileges,—that in their happiness all the holy beings in the universe were interested,—and that for them to perish, would present a scene too awful even for angels to form an adequate idea of. An appeal to professing christian parents, as to their duty to their children, was so affecting that the house was literally "*Bochim*"—a place of weeping. The preacher himself was so moved as to be compelled to pause and spend a few moments in composing his agitated feelings. Having done this, he advanced in his own peculiar manner, to the front of the pulpit, and with a countenance, every feature of which spoke, he said, "My brethren, I make no apology for weeping; that creature must be more or less than a man who can speak or think of these things without emotions too strong for either words or tears to convey to others." It was a hallowed scene—a sublime spectacle.—The rich and the poor wept together, and the preacher seemed to be forgotten, as he forgot himself, in the magnitude of his subject. Never could we be more forcibly reminded of him who beheld the inhabitants of Jerusalem, and wept over them!

The venerable Dr. Philips, of South Africa, when once in company with Mr. Hall, asked him, "Sir, how is it that we, on the other side of the earth, know greatly more of the intentions of the government than our friends at home, living but a few doors from Downing Street?" Hall replied, "the case is plain, sir,—the case is plain; the darkest part of the room is just under the candlestick."

The late John Foster, the Essayist, after having just read an account of some new sect, erroneous on the whole, but adopting immersion as the introduction to their fellowship, said to Mr. Hall, "it is exceedingly mortifying, sir, to see how almost every new class of heretics embrace our views of baptism; how do you account for it, sir?" "Oh, in the easiest *way in the* world, sir," replied Hall, "common sense is on our

side, and these persons pay us the highest compliment in the world. They see we are right, and know we have the finest pastures in the world, and they think they cannot do better than to turn their flocks into them."

The general character of Mr. Hall, was that of one of the humblest of men; but there were seasons when his natural vanity would show itself. On one occasion of this sort, he received a reproof which he never forgot, and which is known to have had great influence upon his conduct for many years before his death. The late Isaiah Birt, and he, were very intimate friends, and were once together at a public meeting in London, where a sermon was expected from some preacher, who disappointed them. The task, consequently, devolved on Mr. Hall, or Mr. Birt. Hall was asked to preach, but would give no answer to the request. The two friends walked together to the house of God, and the answer was not forthcoming even after the service had commenced. Birt saw the truth of the matter, and prepared himself for the event. At length, having looked at the congregation, and probably hesitating as to its high intellectual character, Mr. Hall turned to his friend, and said, "Well, Birt, I think I shall not preach." Birt tapped him on the shoulder, and replied, "No, brother Hall, you shall not; you are in a very improper state of mind to preach to poor sinners in the name of our Great Master," and immediately ascended the pulpit, and delivered one of his most pathetic and powerful sermons. "Why, sir," said Hall, when once telling the story, "my dear brother Birt inflicted a stroke, the salutary influence of which, I shall carry with me to the grave."

An anecdote has lately been told in some of our papers, relative to Mr. Hall sarcastically remarking of a popular preacher, that his preaching was perpetual motion without advance; corresponding with this, was a complaint he once uttered in the hearing of the writer, that a minister of his own neighborhood had been keeping his people for seven years in a thick fog, lest they should discover that he had made no progress in his studies.

THE SERPENT AND CHILD.

A MOTHER's eye its watches kept,
O'er where her infant lay and slept,
Upon a warm and fragrant bank,
Where wild-flowers mingled green and rank.

Disporting gay in summer's noon,
The honeysuckle's rich festoon
O'ercanopied the infant's bed,
And round it luscious perfumes shed.

The infant's calm cherubic face,
Of grief or pain bore not a trace;
Nor thoughts, save such as fancy deems
Haunt sinless minds, and angel dreams.

When, lo! her anxious eye beholds
A snake uncoil its glittering folds,
Forth from a boss of tangled roots,
Between her and the child it shoots.

Unheeding of a mother's fears,
Its crested neck the reptile rears;
Advances—and at each advance,
Darts round its fascinating glance.

But, vigorous with maternal strength,
She sprang upon its tortuous length;
Crush'd with her heel the hissing head,
And laid the writhing reptile dead.

"Thank heaven! thus safe, my dearest boy!
Thy father's hope, thy mother's joy;
Unbitten babe—uninjured charms!"
She cried—and clasped him in her arms.

Ah! mother, nay! though out of sight,
He has received a mortal bite;
A deadlier tooth hath pierced his *heart!*
The spirit's vulnerable part.

There, coil'd within its closest cell,
Gnaws the old viper-fiend of hell;
And all life's bitter pains and pangs,
Spring from the venom of his fangs.

No mother's heel can crush; no knife
Destroy—or cut his hold on life;
No drugs, no remedy can calm
Those rankling pains—but Gilead's balm.

The soul's immedicable wound
To heal—but one Physician's found;
JESUS alone must bruise, within,
That hydra-headed serpent—SIN.

J. H.

MONTHLY RECORD.

MISSIONARY INTELLIGENCE.

BURMAH.

Dr. Judson is not allowed to hold public meetings, and his house is closely watched by officers of government. Says Dr J.: "The Vice-Governor, who is, at present, the acting governor, is the most ferocious, blood-thirsty monster I have ever known in Burmah." He is determined to suppress the Christian religion.

Brother Stevens, of Maulmain, writes, August 8, that thirty-three Karens had just been baptized.

Brother Stilson, at the same place, has been attacked and wounded by robbers, in his own house.

GERMANY.

Brother Oncken informs us, that, from January to August, 1847, forty-five were added to the church at Hamburg. The good work is going on throughout the missionary field of this Christian pioneer.

FRANCE.

Brother Willard writes, that the cause of the Redeemer is advancing in that kingdom—that many souls are converted. May infidel France yet become a pious nation.

ITEMS.

There have been some desperate battles in Switzerland, and the arms of the federal party have been almost everywhere triumphant. The consequence has been, that the Jesuits have been expelled from all places captured by the federalists.

We learn that Mrs. Catharine W. Webb, wife of Rev. Abner Webb, late missionary to Burmah, recently died at Watertown.

A Baptist minister has recently been imprisoned in (free?) England, because he did not pay *five pence* as a rate to support the established church. When will oppression, for acting in accordance with conscience, cease!

We acknowledge the receipt of the twenty-sixth annual report of the Baptist Convention of the State of New York. It is a valuable document, containing a full account of benevolent operations in the state, accompanied by important tables.

A new weekly paper has been commenced at London. Canada West, called "The Evangelical Pioneer," by brother Inglis. It makes a good appearance, and will be well conducted, if the first number is a fair specimen.

We acknowledge the receipt of a catalogue of the Literary Fraternity, a society in Waterville College, Me. We formerly had the honor of belonging to it. Initiated members, 351; honorary members, 61; Col. Society, 48. We wish the society abundant prosperity.

An appeal in behalf of the American and Foreign Bible Society has been received from W. H. Wyckoff, Esq., the Secretary The Society is accomplishing an immense amount of good in this country and in foreign lands, and loudly calls, especially at the present time, for the sympathies and funds of the denomination.

Evangelical Preacher—edited and conducted by Rev. N. N. Wood, Zanesville, Ohio—24 pages, octavo, monthly. A good work.

We have received the fifth annual report of the American Indian Mission Association. A valuable document.

A Historical Discourse, preached by Rev. E. Andrews, at North Leverett, Mass., has been received. It contains much valuable information concerning early persecution in New England.

The Montreal Register and Zion's Advocate, valuable exchanges of the Memorial, have commenced new series. The sheets are larger, better paper, and full of excellent reading.

A Magazine, entitled "Christian Union and Religious Memorial," has been commenced, we understand, in this city, under the special direction of the Evangelical Alliance. We wish the originators much success.

REVIVALS.

Flemington, N. J., to Jan. 1, 1848, 57 conversions. New Hope, Tenn., 119 united with the church. Fulton Co., Ill., 77 baptized. New Discovery, Ind., 20 received for baptism. Mushalaville, Miss., 85 baptized. Radnor, O., 19. Madison, Lake Co., 42. Pitt's Creek, Worcester Co., Md., 13. Sharon, Mercer Co., Pa, 45. Lowell, Mass., First Church, 29—Worthen-street Church, (Rev. L. Porter, pastor) 8. Cohansey, N. J., 13. Ithica, N. Y., 8. Owego, N. Y., 147 baptized since commencement of the revival. Danville, Ky., 25 added to the church. Cloverport, Ky., 50 conversions.

MINISTERIAL CHANGES.

Rev. I. Bevan has become pastor of the Baptist church, Owego, Tioga Co. N. Y. Rev. A. Merriam has become pastor of the Baptist church, Bolton, Mass. Rev. G. A. Willard, of Cummington, Mass., has become pastor of the Bap. church in Warwick and Coventry, R I., (P. O., Centreville). Rev. W. H. Parmly, of Clinton, La., has become pastor of the Baptist church, Shelburn Falls. Mass. Rev. S Richards, of Edgartown, Mass., has become pastor of the eighth Baptist church in Providence, R. I. Rev. James N. Sykes, of Bristol, R. I., has become pastor of the Baptist church at Chelsea, Mass.

MONTHLY LIST.

Deaths of Baptist Ministers.

Rev. John C. Herndon, Lincoln Co., Mo., Dec. 6, aged 65.
Rev. Thomas Leaver, Concord, N. H., Dec. 23, aged 34.

Ordinations.

George C. Powell, Liberty, Chamber's Co., Ala., Nov. 18.
B. Alderman, Bethel, Duplin Co., N. C., fourth Sabbath in Nov.
Wm. C. Duncan, Editor South Western Bap. Chron., N. Orleans, La, Dec. 2.
Prof. Breidenthal, of Union University, Tenn., Dec 5, (ser., Rev. R. B. C. Howell, D. D.)
I. Lyon Benton, Ala, Dec 5.
J. H. Philips, Baltimore, Md., Dec. 6.
J. W. Burn, Cheraw, S. C., Dec. 19. (ser., Rev. J. O. B. Dargan.)
John M. Gregory, Hoosic Falls, N. Y., Dec. 22, (ser., Rev. J. H. Walton.)
L. Sherwin, Londonderry, Vt., Dec. 22, (ser., J. C. Foster.)
J. A. Tillinghast, North Kingston, R. I., Dec. 30.

Churches Constituted.

Batesville, Ar., Oct. 9.
Fulton Co, Ill., Dec.
De Kalb Co., Ind., Dec.

Dedications.

Wilmington, N. C, Dec. 12.
Parksville, Sullivan Co., N. Y, Dec. 23, (ser., Rev. J. Dowling, D. D.)
St. George, (Tennants' Harbor) Me., Dec 29.
West Waterville, Me., Jan. 5, (ser., Rev. N. Sheldon, D. D.)
Danbury, Ct., Jan. 6. (ser., Rev. J. Dowling, D. D.)
Philadelphia, Pa., (Broad-street church) Jan (ser., Rev. J. L. Burrows.)
Brooklyn, N Y., (colored church) Jan. 9.

LITERARY NOTICES.

GERMANY.

We have just received a valuable lot of books from several houses in Germany, expressly to be noticed in the Memorial. We regret that we have not room to give even the *titles* of all of them in this number. We are pleased to call the attention of our readers to German literature. Notwithstanding the prejudice of some American scholars against the study of it, on account of its neological influence, we are fully of the opinion, that our youth should become acquainted with it. Germany is far before any other nation, in every department of Oriental and Biblical learning. What Hebrew grammarians, in England or America, will compare with Gesenius and Ewald—or what Greek grammarians will compare with Winer, Matthiæ. Buttman. and Kühner? What Hebrew lexicographers will compare with Passow, Bretschneider, Wahl, and Gesenius? What ecclesiastical historians have we like Neander, Mosheim, and Schroeckh? What ecclesiastical antiquarians like Jahn, Muenscher. Augusti. and Stark? What commentators like the Rosenmuellers, Kuinöel, Tittman, Tholuck, and Hengstenberg? What systems of theology have we equal to those of Storr, Flatt, Wegscheider, Hahn, and Bretschneider?

We shall look in vain for such helps as these. in the English language, excepting in translations from the German. Every one, who would be a *critical* biblical scholar, *must be acquainted with German literature*, and if he find some dross among the gems of gold, let him not despise the latter on that account.

Geschichte des Volkes Israel bis Christus, von Heinreich Ewald—in drei Bänden. Göttingen. ["History of the People of Israel until Christ. By Henry Ewald. In three volumes, 8vo. Göttingen.] 1843, 1845, and 1847."

The author of this work is one of the distinguished scholars mentioned above. He is considered, by some, superior to Gesenius, as a Hebrew philologist. But we regret to say that he is a neologian, and his writings must be read with caution. Still, the works of one of the greatest scholars of the age must be valuable, if he *is* an infidel. Gibbon's Rome, and other works of infidel writers in England, are valued, not because the authors were *infidels*, but because they were *able writers*. So, if we are sufficiently on our guard, Ewald's works may be perused with great profit.

We have scarcely room to make a commencement in reviewing this work. We can only say that the author considers the *sources* of the ancient history of Israel—their *location* and connection with other nations—their *early history*, embracing different ages—their *wanderings*, to Egypt, under Moses and Joshua—the times between *Joshua* and the *kings*—government under *Saul, David*, and *Solomon*—the kingdom *divided*, (*Judah* and *Israel*) and its progress until the Savior appeared.

The work is written, (as far as we can judge, from the limited time which we have been able to spend in examining it.) with care. Much learning and critical research seems to have been bestowed upon it. In reference to some points of the history of that favored people of God, the author's opinion is of great value, and we shall consider the work as an important addition to our library. It can be ordered and furnished cheap by Wm. Radde, 322 Broadway. Others hereafter.

Barnes' Notes on Isaiah, in two volumes, 12mo. pp. 436 and 458. New York: Leavitt, Trow & Co. Second edition.

Mr. Barnes stands high as a practical commentator. He is not so erudite as some; but sufficiently so for all common purposes. This work is intended to be useful, not only to scholars, but Sabbath Schools and families. It is copious, and in some parts very critical. It is got up in a very neat manner.

Coincidences of the Old and New Testaments. By Rev. J. J. Blunt, D. D., Professor in Cambridge University, England. New York: Robert Carter. pp. 391, 8vo.

This work is the substance of a series of lectures delivered by the learned author in the University with which he is connected, and will be a valuable help to biblical scholars. He

has established, with much learning and cogency, the veracity of the Scriptures from internal coincidences. He commences with the Pentateuch, and the book may be considered as an extension of Paley's admirable "*Horæ Paulinæ.*" It merits a high place among the helps to a critical study of the Sacred Volume. It is handsomely bound.

Memoir of W. G. Crocker, Missionary to Africa. By R. B. Medbery. Boston: Gould, Kendall & Lincoln. For sale by Colby & Co., 122 Nassau-street, N. Y.

Brother Crocker was a lovely man. He was deeply pious, and *devoted* to the work of endeavoring to save souls. He toiled in a sickly clime, and fell an early victim to his zeal. This beautiful volume contains many historical facts, in reference to Africa and her sable sons, of great value. Every friend of Missions, and especially every Baptist, should have it. It contains a fine portrait of Mr. Crocker, and is very handsomely bound.

Heaven upon Earth. By James Janeway. With a *History of the Janeway Family.* By Rev. F. A. Cox, D. D., L. L. D. New York: Robert Carter.

This is a work calculated to promote practical holiness. Jesus is held up as "the best friend of man"—as a being in every way worthy of imitation. Dr. Cox, who wrote the interesting introduction, is a distinguished Baptist of London.

Circle of Human Life. Translated from the German of Tholuck, by Rev. R. Menzies. *Daily Communion with God.* By Matthew Henry.

Here are two elegant little volumes of Carter's Cabinet Library. They might justly be called pocket companions, and would be very useful and instructive for Christians to read daily.

Eminent Americans and Patriots of the Revolution. New York: John S. Taylor.

This is handsomely got up, and presents brief sketches of the lives of those men, who suffered and bled to secure our liberty. It costs but a trifle. We advise our young readers, especially, to buy it.

Recantation or Confession of a Convert to Romanism. Edited by Rev. W. L. Kip, M. A. New York. Stanford & Swords, 139 Broadway

This book contains a kind of autobiography of a lady, who became a Roman Catholic; but finally recanted, and left that corrupt body. Her various struggles and sufferings are related in an attractive and exciting manner. The principal facts presented are well attested. We commend the work to our readers. It is beautifully bound, with a gilt back.

"*Lady Mary.*" By Rev. C. B. Taylor, M. A. "*Happiness of the Blessed.*" By R. Mant, D. D.

These are two handsome volumes, published by the same house as the last, and will be found to be very entertaining and useful books. The former illustrates various inconsistencies in the higher classes of society, especially among those who profess to be Christians, in an attractive style. In the latter, the condition, sources, and degrees of happiness of the blessed in heaven, are discussed in an interesting manner. The considerations presented are very consoling to the afflicted. The enterprising publishers do themselves much credit by the neatness and beauty exhibited in their books.

Orlandino—A Story of Self-Denial. By Maria Edgeworth. Boston: Gould, Kendall & Lincoln.

This is the first of a series of books, entitled, "Chambers' Library for Young People." Very entertaining, with engravings, and beautifully bound.

The Columbian Magazine has been purchased by John S. Taylor, and is, we perceive, much improved. It has been one of our first class monthly journals, and under its present enterprising publisher and able editors, we think it will be at the head of its class.

SERIALS.

Chambers' Miscellany, by Gould, Kendall & Lincoln, of Boston, has now reached the tenth number. It presents a great and rich variety of reading.

Virtues' Family Bible, Nos. 24, 25, 26, and 27. Splendid as ever.

Ewbank's Hydraulics, Part III., by Greely & McElrath, N. Y. Exceedingly valuable.

Harpers' Pictorial History of England, Nos. 36, 37, and 38. This great work, which rapidly approaches completion, has deservedly a very wide circulation. Before the next No. of the Memorial shall be issued, it will have been completed.

PREJUDICES AGAINST RELIGION.

Irreligious people, as it appears to me, are apt to make a demand upon the religious, for certain agreeable qualities, which they have no right to expect. Religion, for example, will not communicate good taste to the vulgar, learning to the illiterate, or strong sense to men of a weak capacity; neither will it impart neatness to the sloven, nor give graceful manners to him who is naturally awkward in his gait. If, nevertheless, a pious man should happen to be particularly wanting in any of these qualities, it is well if his religion, because it fails to cure the evil, is not represented as being, in part at least, the very cause of it. "Well, I never can believe that religion consists in being so slovenly as Mr. ——," is a sarcasm which I once heard a lady utter against a very worthy man, whose coat, I must admit, was not at that time sufficiently brushed. In vain was it replied that it was the province of christianity, not so much to perfect the exterior of the man, though it might a little contribute to this object, as to purify the heart. The opinion of this lady seemed to be, that religion, if it did any thing, ought to do every thing, and especially that it ought not to leave unreformed so important an article as that of dress.

In further illustration of the general remark with which I set out, I beg to present you with the two following letters; the first is from a gay young man to a religious friend; the second is the answer to it.

Dear Sir,—I return you my best thanks for your obliging endeavors to do me good, but to tell you the truth, I have no

great wish to become one of your converts. As to your doctrines, I really do not well understand them, but as far as I do, they seem to me to be very uncomfortable. I love to look at the bright side of things, and detest, above all the sins in the world, the sin of being melancholy. "Let's be merry while we may," is the motto to my escutcheon. What I therefore most dislike in you religious people is, your terrible gravity and dulness. On yourself, indeed, my dear sir, I mean to make no reflection. I know you to be a man of sense, and, though you may have some particularities, I can pardon these for the sake of some fine natural qualities, which all your religion has not been able to drive away. You are frank and good humored, and though so wonderfully devout, you have also a vein of cheerfulness which is delightful to me. But do not try me too far by your religious correspondence. I have resolved to tell you plainly, that I am not altogether pleased with this part of your communications; and also that I most particularly dislike a number of those religious friends and associates of yours, to whom you have done me the honor to introduce me. They are so grave and formal, so dull and stupid, and so uncomfortably strict and severe; in short, so unlike the people with whom I am used to live, that you must not entertain the least hope of making me one of your party. They may be a good kind of people in their way, but their manners and mine are so extremely different, that we are very bad company for each other. Indeed, some of them appear almost as desirous to avoid me as I am to take my leave of them. In short, let me have as much of your society and as little of theirs as you please. You and I may also as well agree to be silent on one subject, and then we shall be the more merry and communicative on every other. Such, at least, is the intention of your very sincere friend, L.

My Dear Friend,—Do not be surprised when I say, that I cordially thank you for your letter. I love the frankness of it. You gay and giddy people are, for the most part, invincibly silent, when any thing of a religious kind is said to you; and this silence is ten times more ominous than even the fiercest contradiction. I am not at all disposed at this moment to urge

upon you "*my doctrines*," as you call them. I have wished, it is true, to recommend them by exhibiting to you the practice of those who entertain them. It seems, however, that you find my religious friends, to the brightness of whose virtues I was disposed to make my appeal, to be "grave and formal," to be "dull and stupid," and to be also uncomfortably strict and severe."

You will remember, however, that I never described these friends as men of wit; I only promised that you would find them to be good men, who would prove the excellency of their principles and the sincerity of their religious professions, by their practice; and who would have a claim to your respect and be fit objects of imitation. You say they are dull: I grant they may be a little less lively than a set of acquaintances who should be selected mercly on the ground of liveliness. You love men of wit and merriment, no matter if a little immoral and profane—I, men of morality and religion. You choose your associates from among the one class—I, mine from the other; and then you complain that my pious friends are intolerable, because they are not exactly as merry as all the giddy men whom you have gathered together. My friends, however, know how to be cheerful as well as yours, though they may not consecrate as large a portion of their lives to laughter; and there are among them men of various and superior endowments. In truth, my dear sir, we are not sent into the world in order to be quite so merry as you seem to think we ought to be. There is a medium in this respect which religion teaches. A Christian belongs to the sect neither of the laughing nor of the weeping philosophers. He judges of the world as it is, as a mixed scene in which there is much to lament, much to rejoice in, and much to be thankful for. Let me remark to you, that true happiness arises rather from a calm contentedness of mind, than from incessant sallies of joy. Where there is too much laughter, there is apt to be some folly; folly is but another name for sin, and sin, as you know, in the end leads on to sorrow.

Think, therefore, a little seriously before you resolve to avoid all the acquaintances that I have introduced to you. Perhaps you have seen them to disadvantage. Possibly some of them

may have put on a more than usual gravity with a view of correcting your levity. Suspect the fault to be in yourself. Above all, let me beseech you not to execute the threat expressed in the last lines of your letter; I mean that of closing our communications on religious subjects. So long as you speak severely to me and my friends, I shall have some hope of you; but as soon as you turn silent, I shall be tempted to bid you farewell.

My dear Sir, truly yours,

MOURN NOT.

Mourn not for the *Christian*, who's gone to those bowers
Which bloom with eternal—with undying flowers,
Who's gone to the mansions of rest in the sky,
To mingle with joys which ne'er wither nor die.

Mourn not for the *Righteous*, whose perils are o'er,
Who've gained a blissful—a heavenly shore—
Exchanged these houses of frailty and clay,
For dwellings substantial which never decay.

Mourn not for the *Stranger*, whose sojourn is o'er,
Who's reached the house of his FATHER, no more
To wander 'mid dangers and darkness and fear,
Where are rich provisions, enough, and to spare.

Mourn not for the *Pilgrim*, who's kept the good way,
Which endeth at last in a triumphant day,
Who has enter'd the gates to the city above,—
And mansions prepar'd by the Son of His love.

Mourn not for the *Traveller*, who's reach'd on high
Those springs of pure water, which never are dry,
Where no dreary deserts around him are spread,
Where no clouds of darkness hang over his head:

Mourn not for the *Conqueror*, whose victory 's won,
Whose battles are ended—whose conflicts are done,
Who has triumph'd thro' grace, and gained the prize,
A wreath of fair laurel which blooms in the skies.

Mourn not for the *Soldier*, who's fought the good fight,
Who has finish'd his course—now in realms of light
Is deck'd with a garland which ne'er shall decay,
And a crown which shall glisten in heavenly day.

But mourn for *thyself*, and repent and believe,
For thy darkness, and deep ingratitude grieve,
That thy heart may be tuned to joy and praise,
Where grief never enters, in angelic lays.

ORIGIN OF OUR RACE.

TRANSLATED FROM THE GERMAN OF PÖLITZ, BY THE EDITOR.

THE history of the origin of our race is enveloped in almost impenetrable obscurity, and what transpired before man appeared upon the earth, no history can explain.

This world, which the high Paternal Hand has created for the residence of man, is only a point in the immeasurable universe of planets, suns, and galaxies. How insignificant, then, is man, who appears upon the stage of action, is continually changing his condition, and soon disappears with a fleeting existence, amidst all his plans, his partial cultivation of mind and restless toils, by the same unchangeable laws as those which regulate the heavenly bodies. By means of this earth we belong to the harmonious chorus of worlds in which our weak and finite understandings already perceive perfect order, union, and observance of nature's laws. This world is not dependent upon the universe, but upon a small part of the vast whole, yet it is endowed with great beauty and perfection, is well prepared for the developement of rational being, and is evidently designed for the first exercise of our faculties. This rich mother of all the living, before human society was nourished in her bosom, may have experienced many changes, either upon the whole, or in parts of her surface. In very early times, creatures different from the present inhabitants may have lived upon the earth. The field of conjecture in reference to its earliest formation and the changes of its surface, has not yet been properly exhausted in any history of the human race. The race to which we belong, first found the earth fruitful and blooming. A vast number of plants and majestic animals were scattered over its surface. Amidst this profusion of the gifts of Providence, man came forth from the hand of his Creator. What do we, who are but of yesterday, know farther of the creation, than that the Omnipotent Being who called into existence the milky way and the solar system, also introduced man into this empire, which is full of life; that he clothed our rational soul with an organic covering; imparted

talents capable of the highest developement, and, instead of instinct, which irrational animals possess, bestowed upon us reason and freedom, which are the reflected effulgence of the Divine Existence! How far extended are the limits of our reason and freedom, and in how many ways has the human race sought for the perfection of the same! How important is man in the visible world! He is the noblest son of Providence, who is indeed confined by the limits of nature around him, yet is endowed with an inherent spirit that does not belong to the earth, and is permitted to glance at the immeasurable universe!

Society, in its earliest state, is the beginning of history, and all agree that the human race first inhabited Asia, constituting a social community of the smallest possible number. Beasts of prey were then roaming through the forests of Europe—the mild dawn of the first social relation had not yet appeared in Greece and Italy—no permanent social confederation had been formed in all the regions of Africa, excepting alone in the valleys of the Nile—no royal descendant of the sun had held the sceptre in Peru, and erected those mysterious monuments of Mexico, when a few small states had been established in southern and middle Asia, and in their midst the first germ of the social constitution had arisen.

CONFIDENCE IN DEATH.—The venerable Matthew Wilks called upon the Rev. John Hyatt, his colleague in the ministry, who was at the point of death. "Well, brother Hyatt," said the good old man, "I have sometimes heard you say in the pulpit, that if you had a hundred souls, you could venture them *all* on Christ: can you say so *now?*" The dying saint, though worn nearly to a skeleton, and almost suffocated with phlegm, made an effort to speak, and with eyes almost flashing fire, he replied, "*A million!* A MILLION!!" and soon afterward expired.

PREACHING AT PEOPLE.

Mr. Editor,—Allow me to ask you and your friends to express your sentiments decidedly against the scandalous practice of preaching *at* people. Do not imagine that I am the only person on whom our pastor has thus vented his malice. I protest that often, when he has been preaching, I have seen half the congregation hanging down their heads, and looking as if they thought what he was saying was an exact description of themselves; and I understand that many individuals have at different times said, that they were absolutely sure that he could not have described their case with such accuracy, if he had not purposely intended to do so: but they have added, with a degree of folly which is to me utterly unaccountable, that they were exceedingly indebted to him for what he had done; and some of these blockheads, I am told, have actually been mean-spirited enough to go and thank him for his pains. Sir, the good old doctor, whom I regret more and more every day, used to exclaim in the strongest language of abhorrence against preaching sermons which were aimed at any persons or sets of persons. He did not scruple to aver, that it was a species of blasphemy; and was accustomed to enlarge in private, with great satisfaction, on his conscientious and successful care to avoid so great a sin. He told my uncle and myself repeatedly, being naturally anxious for his character on a point of so much importance, that in speaking of sin he always made it a rule to use the most general expressions which he could find, in order that no person might think himself intended more than others, or fancy himself in any way worse than his neighbors; and for the same reason, he studiously shunned an abominable custom which prevailed, as I am informed, among our ignorant old divines, and is the delight of the present clergymen, that of tacking a tail to a sermon and calling it an *application*. I should be glad to see rules to this effect printed, and pasted up as a memento in every pulpit. Sir, a clergyman ought always to preach about man in the abstract. He would

then be almost in as little danger of the people taking his sermon to themselves, as he would be if he preached about elephants in the abstract. He should always preach in the third person; or if now and then he chances to meet with a particularly unmanageable sentence, he may speak in the first person, as thus:—"We all have our faults."—"We are not so good as we should be;"—or more commonly in the singular number, thus—"My brethren, I am a very great sinner!" This would show humility. To set himself up as an oracle, and say, "You must do this," and "you must do that," is insufferable. It makes people immediately fancy that he means them. And in these days, he should never seem to lower the rich, or impute faults to the higher classes. Let him teach the poor what benefits they derive from the rich living among them; assure them that the rich would never come near the country if it were not for diversions; and thunder against the wickedness of curtailing their amusements. If he must now and then touch on their foibles, lest he should be thought partial, let him do it very delicately, with due qualifications and apologies, and with an abundant mixture of hard words unintelligible to the common people, which will prevent mischief, and raise their opinion of his learning. I trust, Mr. Editor, that you will vigorously enforce these observations on all your readers; and that you will expose, with merited indignation and contempt, the pretences of those who vindicate preaching *at* people, by saying, that if the hearer puts the cap on his own head and finds it fit, that is not the fault of the pastor, who did not particularly intend it for him. Sir, the pastor did intend it for him; or if he did not it is the same thing. Sir, our pastor says, and in that I think he is right, that other people know us better than we know ourselves. Then if he draw my picture, and I see the likeness, other people will see it still stronger, and will be sure that he meant me. What is this but preaching *at* me?

Sir, your humble servant, S. T.

PERSECUTIONS.—No. III.

IGNATIUS—POLYCARP.

IGNATIUS is placed among the martyrs of the second century. He was born towards the early part of the first, and was a companion of the apostles. Some suppose that he was one of the little children whom our Savior took up in his arms and blessed; but this is a mere conjecture. It is certain that he familiarly conversed with the apostles, and was well acquainted with their doctrines. There is a tradition that he was a disciple of the apostle John; but this is entirely uncertain. He became pastor of the Baptist church at Antioch, about A. D. 67. Eusebius informs us that he was the second Bishop of Antioch after the apostle Peter.*

He was a faithful servant of the Lord, and fearlessly declared the whole counsel of God before principalities and powers, and checked sin wherever he found it. This brought down upon him a torrent of persecution, which finally terminated his earthly career in a most tragical manner. After presiding over the church about forty years, he is said to have been cast into prison, and to have endured extreme tortures, being not only scourged with plumbatæ, but compelled to hold fire in his hands, while his sides were burned with oily papers set on fire, and his flesh torn with hot pincers, and finally he was made to stand on hot coals.

When called before Trajan, who entered the city of Antioch, after his triumph over the Dacians, the good man advocated the Christian religion so boldly, that the emperor ordered him to be sent to Rome to be destroyed by wild beasts in the amphitheatre. It appears that a considerable time elapsed between his sentence and its execution. During this time, Ignatius exhorted the brethren on his way to Rome, and wrote several epistles to churches. In one, he thus describes his sufferings for the sake of his blessed Master.

* Euseb. Hist. Eccl., Lib iii. c. xxxvi.

"From Syria to Rome, I am contending with wild beasts, by land and sea, by night and day, being tied to ten leopards, the number of the military band, who, even when treated with kindness, only behave with greater ferocity. But in the midst of these iniquities I am learning. Yet I am not justified on this account. Nothing, whether of things visible or invisible, excites my ambition, as long as I can gain Christ. Whether fire or the cross, the assault of wild beasts, the tearing asunder of my bones, the breaking of my limbs, the bruising of my whole body, let the tortures of the Devil all assail me, if I do but gain Christ Jesus."*

Alas! how few, at this day, would approach such an awful death with the composure and triumph which this holy man exhibited. He met his fate, in accordance with the sentence of Trajan, in the year 107 or 116, it is impossible to tell which.

This Father wrote epistles to the Baptist churches at Ephesus, Magnesia, Trallis, and Rome, while he was at Smyrna, on his way to Rome. From Troas, he addressed the churches at Smyrna and Philadelphia, and his friend, the devoted Polycarp.

These seven epistles are extant, and are generally considered as genuine. It is probable, however, that they have been interpolated, and altered to favor episcopacy. There are extant five other Greek epistles, and as many Latin, ascribed to this Father; but they are universally acknowledged to be spurious.

Barnabas, another apostolic Father, we have already considered.†

Polycarp, the last of these Fathers, was probably born towards the latter end of Nero's reign, and is supposed to have been a disciple of John the apostle. Irenæus, the disciple of Polycarp, remarks, that he enjoyed familiar intercourse with the apostles, and with many others, who had seen our Lord in the flesh.

He became pastor of the Baptist church at Smyrna after the death of Bucolus, his predecessor in that office. Eusebius says that he was appointed to that station "at the hands of the eye-witnesses and servants of the Lord."‡ He is believed to

* See Euseb. Hist. Eccl., Lib. iii. c. xxxvi. † See Bap. Memorial, vol. vi. p. 294.
‡ Euseb. Hist. Eccles., Lib. iii. c. xxxvi.

have entered upon the duties of his office nearly at the close of Domitian's reign, a little before the end of the first century. The learned Archbishop Usher thinks he has clearly proved, that Polycarp was the angel of the church of Smyrna, whom John addresses in the Apocalypse.

There are none of his writings now extant, excepting his epistle to the Philippians, which is generally believed to be genuine.

He was a zealous defender of the faith, and strenuously opposed the heresies which arose in that age, and which endangered the purity of the churches. In those times, individuals who were considered as heretics, were treated with great severity.

There was much controversy between Polycarp and Marcion, who denied Christ's real manhood. Irenæus relates, that Marcion, meeting Polycarp one day, and being desirous of conciliating his favor, exclaimed—"Polycarp, own us." "I do own thee," replied Polycarp, "as the first born of Satan."

This good man was persecuted for the sake of Jesus, and became a willing martyr to his zeal. A letter, written by the church at Smyrna to the church of Pontus, is extant,* which describes the martyrdom of its beloved pastor. We learn from that epistle, that, in the year 167, the persecution, which had commenced some years before, raged with great violence, and many at Smyrna fell victims to its fury, who, by their patience, magnanimity, and love of the Lord, excited general admiration: for though torn with whips till their bodies were laid open even to their veins and arteries; though tormented with fire, condemned to the wild beasts, and exposed to various other tortures; they endured these extremities of suffering with a meekness which astonished the beholders.

After many had sealed their confession of Christ with their blood, the multitude, with insatiable rage, began to call out for Polycarp, who, when he received the intelligence, was quite unmoved by it. Induced, however, by the entreaties of his people, he retired to a small distance from the city, and with a

* A great part of it had been preserved by Eusebius, and the whole has been recovered by Archbishop Usher. The learned generally consider it as genuine.

few friends spent day and night in praying for the peace of all the churches in the world. A dream which he had at this time, he told his friends, was a prophetic presage that he should be burnt alive for the cause of Christ.

The place of his retreat being discovered by means of a young man of his household, who was forced by stripes to a confession; his enemies went out at night with arms in their hands to seize him. They found him lying in an upper room, whence he might easily have made his escape: but he would not; saying, "The will of the Lord be done." He came down and entered into conversation with those who were present, all of whom greatly admired his age and his composure. Some said, "What needed all this stir to apprehend so old a man?" He immediately ordered some refreshment to be set before his pursuers, and requested that in the meanwhile they would allow him time for prayer; which being granted, he continued praying near two hours together, fervently recommending to God the cases of all his friends in every station of life, and the state of the church throughout the world, to the great astonishment of his hearers, who now began to repent of having any hand in apprehending such a holy man.

The proconsul urged him, "Swear, and I will release thee: reproach Christ." "Fourscore and six years," said Polycarp, "have I served him, and he hath never wronged me; how then shall I blaspheme my king and my Savior?" The other still urging him, Polycarp replied, "I am a christian." The proconsul finding it in vain to use persuasion, observed, "I have wild beasts to whom I will expose you, unless you recant." "Call them," answered Polycarp, "we are not to be changed from better to worse, for we hold it only good to turn from vice to virtue." "Since you make light of the wild beasts," says the proconsul, "I will tame you with fire, if you repent not." "You threaten me," replied the martyr, "with a fire which burns only for a moment, but art ignorant of the eternal fire reserved for the wicked. But why do you delay? Bring forth what you please." This and much more he spoke with a cheerful confidence, undaunted by menaces, while grace shone in his countenance; so that even the proconsul himself was astonished at it. The herald then proclaimed that Poly-

carp had professed himself a christian; on which the multitude, both of Jews and Gentiles, shouted out "This is the great doctor of Asia, and the father of the Christians. This is the destroyer of our gods, who teacheth men not to sacrifice or adore."

They then demanded that he should be burnt alive; which was done with all possible speed, many of the people, but especially the Jews, being active in procuring fuel. When the executioners, according to custom, were going to nail him to the stake, he begged to remain as he was, for he who gave him strength to endure the fire would enable him to remain unmoved in it: on which they only bound him. He, now standing as a sheep ready for the slaughter, and clasping his hands, which were bound behind him, poured out a prayer, in which he gave thanks to God, even the Father of our Lord Jesus Christ, for having counted him worthy to receive a portion with the holy martyrs who had gone before, and to drink of Christ's cup; praying also to be received as an acceptable sacrifice, prepared by God himself. When he had finished praying, the executioners lighted the fire, and he was no more. Thus died Polycarp, about the hundredth year of his age; eleven brethren from Philadelphia suffering with him.

"I cannot but observe," says the learned Dr. Cave, in his account of this eminent saint, "how heavy the divine displeasure, not long after Polycarp's death, fell, as upon other places, so more particularly upon this city, (Smyrna) by plague, fire, and earthquakes—by which means their city, before, one of the glories and ornaments of Asia, was turned into rubbish and dust, their stately houses overturned, their temples ruined; their traffic spoiled, their marts and ports laid waste, besides the great number of people that lost their lives."

The account of Polycarp cannot be better closed than by the words of Milner.* "A comparative view," says that pious and judicious writer, "of a christian suffering as we have seen Polycarp, with a Roman stoic, or untutored Indian undergoing afflictions, where we have an opportunity to survey all

* Milner's Hist. Ch., Cent. 2. Vol. i, p. 176. Boston. 1832.

the circumstances, might show, in a practical light, the peculiar genius and spirit of christianity, and its divine superiority. At the same time, those who now content themselves with a cold rationality in religion may ask themselves, how it would have fitted them to endure what Polycarp did, and whether something of what is falsely called enthusiasm, and which the foregoing account breathes so profusely, be not really and solidly divine." EDITOR.

AN INFANT'S PRAYER ANSWERED.

A DRUNKARD who had run through his property, says Dr. Schnebly, returned one night to his unfurnished home. He entered its empty hall; anguish was knawing at his heart-strings, and language is inadequate to express his agony as he entered his wife's apartment, and there beheld the victims of his appetite, his lovely wife and darling child. Morose and sullen, he seated himself without a word; he could not speak, he could not look upon them. The mother said to the little angel by her side, "Come, my child, it is time to go to bed;" and that little babe, as was her wont, knelt by her mother's lap, and gazing wistfully into the face of her suffering parent, like a piece of chiseled statuary, repeated her nightly orison; and when she had finished, the child (but four years of age) said to her mother, "Dear ma, may I not offer up one more prayer?" "Yes, yes, my sweet pet, pray;" and she lifted up her tiny hands, closed her eyes, and prayed, "O God! spare, oh, spare my dear papa!" That prayer was wafted with electric rapidity to the throne of God. It was heard on high—'twas heard on earth. The responsive "Amen" burst from that father's lips, and his heart of stone became a heart of flesh. Wife and child were both clasped to his bosom, and in penitence he said, "*My child, you have saved your father from the grave of a drunkard. I'll sign the pledge!*"

MODERN CHARACTERS—No. II.

MARY.

(CONTINUED.)

It is true, that she denies not, as was before observed, any one doctrine of Christianity; but to none of them does she give sufficient prominence and weight. She submits to them with all due reverence, accounting it to be contumacy to question their truth. But she examines little into their practical consequences; she perceives them indistinctly, believes them faintly, and interprets them loosely. The truth is, that she has as yet made but small progress towards emerging out of that state of natural ignorance and error respecting these subjects, in which we all remain, until a discovery of the evil of sin, and a sense of our own exposure to the just condemnation of God, on account of our transgressions, make us fly for refuge to the grace of the Gospel.

Mary, I am confident, cannot but confess, that although she is warm in her natural feelings, she is, at present, very cold in her religion. Even before her most private friends, she says little on the subject. She has a maxim by which she justifies her silence. She holds it to be a degradation of Christianity to turn it into a topic of familiar discourse. Religion, she tells you, is a secret thing. By means of this sentiment she conceals from herself and others her want both of that sound religious knowledge which will stand discussion, and of a more operative and lively faith. She forgets that "out of the abundance of the heart the mouth" will not fail to "speak." In short, she rather excites in me the idea of "the languid professor of an hereditary faith," than of the partaker of the animated joys, the glorious hopes, and the blessed consolations of the Gospel.

But let us next consider more particularly her practice; for as yet we have viewed it chiefly on the favorable side. The great source of Mary's deficiency in this respect, is the same which has been already mentioned as the cause of the

errors in her faith; namely, *the want of a just sense of the true nature and evil of sin.* In estimating guilt, she considers not so much the transgression against God, as the offence against society, or the injury done to some individual. Observe her language: "virtuous and vicious, mischievous and beneficial, criminal and innocent, honorable and dishonorable, correct and incorrect, creditable and discreditable, proper and improper," are her terms. The word "sinful" is scarcely to be found in her vocabulary; nor are the terms, "godly," "sanctified," "holy," "children of God," "regenerate," to be discovered in her divinity. Her ethics are not sufficiently founded on religion. She draws her motives from earth rather than from heaven. She is too much used to consider human actions as bad in proportion either as they violate conscience, however unenlightened, or as they wound our natural and instinctive sensibility, or as they offend against man's short-sighted notions of expediency, or as they depart from certain trifling rules of propriety and decorum, or contradict the maxims of honor established by the world. They are far too little contemplated as violations of the revealed law of God, or as means of drawing down his indignation. It is on this account that I term her a moral rather than a religious character.

Her Sabbath is by no means very strictly kept; and even the more gross violations of it by others are not the objects of her very serious regret, much less of her censure. I may possibly be suspected of requiring her to observe the day in a more strict and pharisaical manner than the liberal spirit of Christianity demands. I reply, that her Sabbath, even with its few restrictions, is now a burden to her: and that this consequence results from her viewing Christianity too much in the light in which the Jews contemplated their religion—namely, as a law of works and ceremonial observances, and from her esteeming it too little as a dispensation of pardon to the guilty, and of mercy, consolation, hope and joy. Her religion, having on this account never much interested her feelings, is not sufficiently the subject of her conversation, of her reading, and of her meditation. As soon as she shall begin to derive pleasure from the Gospel, she will naturally

incline to the more strict, or, as I would rather call it, the more religious observance of the Sabbath.

But, the great practical evil which results from her estimating right and wrong so much by the rules and maxims of men, and so little by the spiritual and perfect law of God, is this: she is tempted habitually to regard actions rather than motives; the propriety of the words which she utters, rather than the purity of the inward thought which dictated them; the outward manners more than the sanctification of the heart. "The law of the Lord is perfect, converting the soul;" but the law of man is imperfect, principally regarding the mere actions of life, and concerning itself with only a small portion even of these.

I must name another important evil which results from this system of Mary. I have often observed in her a disposition to value too highly in others, that kind of correctness in which she herself excels; and I suspect that, in spite of all her benevolence, she exercises too little charity towards those who may have heretofore grievously offended. Would you convince Mary that you are a good Christian? You must prove that you have been free from great sins even from your youth. In your professions of repentance she will have little faith. Habits, as she thinks, are invincible. Certain great crimes indicate a state that is incurable. When reputation is lost, she fears that all is lost.

To sum up the character of Mary. She affords an example of the highest excellency which is to be attained, when morality is substituted for religion—when the gifts of nature occupy the place of Christian graces—and when the discipline of the world is preferred to that of the school of Christ. She is, indeed, one of the very best of her own worldly circle; and she unquestionably does great honor to their cause. The votaries of fashion point to her, and say, "See how excellent a thing is our religion! a religion not disgraced by bigotry, not rendered extravagant by fanaticism, and in no respect pushed too far; a religion that is quiet and unobtrusive, cheerful and happy, candid and liberal; honoring God by a cheerful acceptance of his gifts; offending none by an implied censure

of their proceedings, but judging charitably of all; accommodating itself to the times in which we live, and allowing a full participation in all the common pursuits and pleasures of the world. Mary," they add, "does great good by her example. She goes every where, and all who see her are in love with virtue." The truth rather is, that she contributes to sanction a system which is far more defective even than her own, and that she is approved by many of her acquaintance, not merely nor chiefly for her virtues themselves, but rather on account of her lending the credit of those virtues to the support of the worldly cause. They love her most for that which is her great fault—namely, for never daring to rebuke or to withstand them; for living so much in their circle; for carrying the spirit of compliance so very far; in short, for hiding the little religion which she possesses—confining it to the hours of worship.

But, let not Mary conceive that I am advising her to become morose or dogmatical; to assume the office of censor of the age; to retire altogether out of society, or to live in it only for the purpose of opposing its customs, correcting its errors, and reproving its vices. I am inviting her not to lay aside any amiable qualities now possessed by her, but to add to these something superior to them all, and to establish them all on a solid basis. I am requiring her not to become ill-bred or fanatical, conceited or censorious; not to lay aside the charities of life; but to be that true Christian, of which she will behold the portrait in the New Testament, and may discover examples in the present world.

God has endowed her with some rare qualities of nature. His providence has, in certain respects, favored her in education, and his grace has preserved her from open and presumptuous sin. Let her then devote her ten talents heartily to his service. Let her yield herself up to that Gospel which she is so well calculated to adorn. The returning prodigal is in general far less able to render service to the Christian cause, than one who has ever possessed, like Mary, an unspotted character in the world. She, indeed, has to lay the foundation of her faith in a deep repentance, but her sins are those of the heart more than of the life, and those which most escape

the censure of mankind. Her Christian influence over others may on this account be the greater; her piety will be viewed with less suspicion than that of one who has a bad character to retrieve.

When the young man in the Gospel came to Christ, and said, "All the commandments have I kept from my youth; what lack I yet?" "Jesus, beholding him, *loved him.*" He perhaps was, like Mary, exemplary in his own way, and much to be beloved, both for the natural amiableness of his disposition, and for his apparent desire of drawing near to Christ.

Mary, it is to be feared, is of the world—a follower of its customs, an encourager of its maxims, a votary of its enjoyments; her thoughts, as I suspect, dwell not on God and holiness, but secretly pursue, as their great object, imaginary scenes of worldly happiness; and there is reason to apprehend lest the time should come when, being less favored by outward circumstances, she may disappoint the expectations which by many persons are now formed respecting her, and when even her present religious strictnesses will much abate. She is, nevertheless, so amiable, that I could almost deem myself censorious in complaining of her; and so correct and exemplary, that it appears difficult to bring home to her conduct a manifest and specific fault. Her exterior, however, is her better part. Let her beware, lest by the very correctness of her external behavior, she should deceive herself as well as others. Let her remember, that while "man looketh on the outward appearance, the Lord trieth the heart."

(*The character of Caroline in our next.*)

PRACTICAL COUNSELS.—Live in the conscientious performance of every duty. Be punctual in the payment of all debts, and regular in the fulfilment of all engagements. The apostolic rule is to "owe no man any thing," and the golden rule of the blessed Savior is, "Whatsoever ye would that men should do to you, do ye even so to them."—*Cecil.*

HISTORICAL CORRESPONDENCE.

It was a long, long time ago, that in Worcester Co., Mass., there lived an orphan girl, a sincere inquirer for *truth*. Not favored with evangelical preaching, she sought it prayerfully in her Bible. He, before whom "not a sparrow is forgotten," sent one of his ambassadors that way, who, like Philip, "preached the gospel of God unto them," who in the place were ready to hear. As "the Lord opened the heart of Lydia," so here, many were prepared to receive the gracious embassy. Like "the Bereans, they searched the scriptures daily, to see if these things were so." They had little private meetings for prayer and conference on the subject, which to them was of all-absorbing interest. At length, as "they that gladly received the word (of old) were baptized, both men and women," persuaded that the path of duty was plainly marked out in the gospel, so they desired and determined to "go forward" and follow Jesus Christ, as their Captain, though like soldiers, they might suffer the severest conflicts with a host of opposers. The nearest *Baptist minister* was eighteen miles distant. No church or brethren to consult, or to take them by the hand. What should they do? They were mostly poor and illiterate. This orphan girl opened her mind to her natural brother, and stated her views and purpose. He exclaimed, "My sister, will nothing do for you but to be dipped? Are you wiser than our *father* and *grandfather*, and the *ministers* that take sprinkling for baptism? Do wait a week." She said, "I consent, on condition that, if you can find a single passage of *scripture* to support *infant sprinkling*, to take up with what parents did for me, provided that if you cannot, you will aid me." "Agreed." Some three days after, he walked twelve miles to see a distinguished Pædobaptist minister, who, as he knocked, opened the door himself. Before entering, in his extreme anxiety, he said, "Sir, I have a lovely sister—she has been carried away by a Baptist preacher, and has made up her mind to be dipped. She has consented to wait a *week*, and if I can find one passage of scripture in proof of 'infant sprinkling,' to give it up. I have spent three days, and do not

find it. She is well read, and a girl of decision. I had rather *bury her* than have her follow those fanatics. I come, sir, for your help in the case." The parson calmly said, "If your sister is such a girl, you had better let her go. *There is no passage of direct scripture proof.*" "Pray, sir, then tell me why you practise it?" He said, "Come in, young man, and stop over night, and I will." He did so, and heard. On leaving, he said, "These will not satisfy my sister—I cannot meet her as I hoped."

This young man became a subject of divine grace soon after, and in a short time entered the field, in which he labored successfully, as a preacher, till nearly ninety years of age, in Dublin, N. H. It was the sweetness and firmness of a sister's countenance, when she was "buried in baptism," that subdued his opposition—her tenderness and prayers, that won his heart to love and obey divine influences and institutions. This sister, with nineteen others, were soon after led forward, "in answer of a good conscience," in baptism, by the distant minister before mentioned, and an extensive awakening and revival followed. As the fruits of which, the Baptist church in *Harvard*, (Mass.) was formed.

It is but just to add, that opposition commenced with the first visit to the *river*, where, some dozen rods below, "fellows of the baser sort," carried a dog into the stream, and immersed him as often as a candidate was immersed! But God overruled this heaven-daring mockery for the defeat and disgrace of their leader, Satan, and the furtherance of his work.

The *fixed principles* of this orphan girl were further developed, by her adherence to *the Bible*, in an affair of great importance, too frequently entered upon with entire disregard to the "Directory." A gentleman of twenty, with good parts, education and standing, solicited her company. To whom she said, "Can you think me capable of encouraging your visits for pastime, without evidence of any *serious* or *worthy* object?" He replied, "Do me the justice to take my word as 'evidence,' that, from my favorable position, I have for *a year* had my eye upon your person and unexceptionable demeanor, with increasing respect; and that it is my deliberate and 'serious object' to deserve and secure your affections." "For the pre-

sent," said she, "I can say but one thing, in answer to your most unexpected disclosure—it is, that I feel bound to be governed invariably, and ever, by the wise and reasonable limits prescribed in the gospel, 'Let them marry whom they will, *only in the Lord.*'" To meet so *just*, and yet so decided a barrier as her text imposed, was a tremendous shock. After struggling with the diffidence which her years increased, (she was then twenty-nine) he could only say, "Pray for me," as he retired with greater reverence for her piety and principles, so consistently *carried out*, and a sense of his own deficiency when "weighed in the balance." Suffice it to say, the course she took was blessed to him, and subsequently she had the joy of embracing him as a brother in Christ, prominent in the church, a *husband* worthy and loved to her latest hour. Blessing from heaven be upon the head of every young woman, who, like her, gives her heart to God, and with unwavering purpose, surrenders *all her interests* and life to the guidance of his word.

The orphan girl is a mother in Israel. Her house is resorted to for prayer, by those who mourn in Zion, and like that of "Obededom," is especially blessed of the Lord. Her *oldest* son avers, as a witness to her importunity, that, in her *daily* devotions with him for years, one petition always was, "O Lord, *begin a revival at this house.*" At and after the settlement of Elder Robinson, he came home from school, only on Saturdays. It was her first business to take his hand, (he was then sixteen) and kindly lead him to her closet-altar. Once he said, as *going reluctantly*, "Mother, I wish you would not trouble yourself so much—your prayers follow me every where—I shall never be anything but gloomy while you do so." She replied, "Don't call it trouble, my son; I shall go to my grave praying." "This," says he, "*broke my heart.*" Knowing her to be his kindest, best friend, he considered that to resist the last effort of maternal love, would be base ingratitude to her, and violence to the Spirit of God, now striving with him.

He and his brother, two years younger, had attended the same public school together, for a year. Both anticipated a college course. This was early in autumn, when they both

were in the same week permitted to cherish hope in Christ. The youngest *one* day first. This day seemed to the older, *an age of despair*. But God had mercy, heard prayer, and sent salvation. They rejoiced together, with joy unspeakable. Both on the following Lord's day were baptized by Elder Robinson, as the *first fruits* of the revival. For seventeen years the water had not been troubled here for baptism! This solemn transaction, following the public relation of experience, with entire calmness, by those so young, in presence of a vast concourse, pressing to hear and see what to very many was new, was made, not to a few, by the power of the Spirit, instrumental of genuine awakening. For, in three weeks from that day, thirty-five occupied the banks of the stream for the same purpose! Elder Robinson continued his labors with the church many years, by which their numbers, intelligence, and strength, were much increased. He was dismissed with the affection of his flock, and died at the advanced age of ninety-two, respected by all who knew him. Elder Abisha Samson was installed in his place. Of the two youths, the younger pursued his studies, and was graduated at Providence College. Warmly attached to his brethren and the cause of religion, he looked at the *ministry*—with diffidence and trembling—made up his mind that he was not called to preach, and turned to a preparation for, and was admitted as counsellor at law to the Worcester bar. He subsequently practised in Marblehead. There being no Baptist church there, he offered to be at half the expense of procuring and supporting a minister, from Providence, one year at least. This generous offer was seconded, and a subscription paper circulated, which met with favor, and brother Ferdinand Ellis was obtained, and preached there till a church was gathered and a permanent standard reared. By invitation of the Baptists in Boston, he removed and established himself; opening an office in Boston, and another in Charlestown, and continued his highly appreciated labors, till, by excessive pleading, he burst a blood-vessel, which occasioned his death at the age of thirty-four, after languishing and travelling west. His letters expressed a strong confidence and great joy in God, and a wish, too late, that he had given himself to the ministry, which

he had resolved to do, if, as he hoped, by a journey south, he might recover strength to do so.

We have seen the arrangements of Divine Providence, in bringing out the "lively stones" for "God's building," in Harvard and Marblehead, from which, as a "city set on a hill," the light has extensively radiated. It would be interesting to trace the path, marked by the same hand, for the orphan brother, before named; but we can now only say, that the dispensations were such as to prepare him for eminent spirituality and extensive blessings, and to give him everywhere, souls as his hire. In the place of his residence, and of his pastorate, a very large church of his own spiritual children arose, from *which* originated the whole of the Dublin Association. The secret of his success was, he asked the grace of *meekness* of Jesus Christ, of whom he learned it; and he asked *wisdom*, and he made him wise to win souls. This is grace for grace. Thrice blessed man, honoring and honored of God.

OPINION OF THE BIBLE.

Sir William Jones' opinion of the bible was written on the last leaf of one belonging to him, in these strong words: "I have regularly and attentively read these Holy Scriptures, and am of opinion that this volume, independently of its divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be found in all other books, in whatever age or language they may have been written."

Within this awful volume lies
The mystery of mysteries.
Oh! happiest they of human race,
To whom our God has given grace
To hear, to read, to fear, to pray,
To lift the latch and force the way;
But better had they ne'er been born
Who read to doubt, or read to scorn.—Byron.

OUTLET OF LAKE MEMPHREMAGOG.

See Engraving.

THIS is a beautiful and romantic lake, situated in the northern part of Vermont and southern part of Canada. It is difficult to describe the charming scenery around this lovely sheet of water as it appears to the traveller. The artist, Mr. Osborne, in the view here presented, has succeeded remarkably, in placing the landscape, with its points of permanent interest, before the spectator. The beautiful expanse of water, the verdant islands, the hoary mountains in the distance, the blooming forests and luxuriant fields on the indented shores of the lake, the rustic bridge thrown across the outlet, and the neat hamlets, present an exceedingly attractive picture, which must deeply interest every lover of nature.

The lake is thirty-five miles long and three miles wide, communicating with the St. Lawrence by the river St. Francis, forming the outlet presented in the engraving.

A remarkable eruption of a small lake about fifteen miles from Memphremagog took place in 1810. Long Lake—a beautiful sheet of water, a mile and a half in length and three-fourths of a mile in width, in the north part of the State—was connected by a small stream with Lake Champlain. About 200 rods from Long Lake, was a smaller lake on a much lower level, the outlet of which was Barton River, flowing in an opposite direction into Lake Memphremagog. The land between the two small lakes and Memphremagog was a steep declivity.

The water being low on Barton River, and not sufficient to carry the mills, it was thought best to let out a portion of the waters of Long Lake into the smaller lake below, by means of a trench. On the 6th of June, many people assembled with their implements, and commenced making the excavation; and suddenly the whole mass of water in the lake seemed to give way, and a column three quarters of a mile wide, and 80 feet deep, rushed with immense velocity down the steep descent, tearing up in its course, rocks, hills, and forests; sweeping away houses, mills, and cattle; roaring like thunder, and shaking the earth like a mighty earthquake. The inhabitants hearing the terrible sound, looked up towards the lake, and saw the torrent coming down upon them, bearing a whole forest on its bosom! The cattle, for many miles around, ran bellowing to their homes. The people were in the greatest consternation; and it was only by using their feet very nimbly, that many were not swept away in the tremendous current.

MISCELLANEOUS.

ASSURANCE.

I AM not unaware, that where this doctrine meets with its proper object, it affords a most blessed and consolatory satisfaction. But I am fearful that undue pretensions are not unfrequently made to it; and that souls, weak and timid, perhaps, but in which the fear of God unquestionably dwells, are sometimes in danger of being driven to despair; because they have not attained that degree of *assurance* which they have read of in others, and which has been held up by some as an almost exclusive evidence of a justified state. And will you, sir, suffer my apprehensions to offer a hint to those who insert accounts of the death-beds of their pious friends in your or any other miscellany, viz: that they will not over-color their descriptions, nor give an undue prominence to the brighter part of the subject; while the doubts, the fears, the alarms, the awful views of an impending eternity, and all the darker part is suppressed, and no just counterbalance preserved. I much fear that this is to exalt the dead at the expense of the living. To place this subject of assurance, therefore, in its proper point of view, and to elevate despair to hope, I recommend the following passage for your insertion; the venerable name of Ezekiel Hopkins will give it a respectable authority.

"Many formerly, and those of the highest remark and eminency, have placed true faith in no lower a degree than *assurance*, or the secure persuasion of the pardon of their sins, the acceptation of their persons, and their future salvation. But this, as it is very sad and uncomfortable for thousands of doubting and deserted souls, concluding all those to fall short of grace who fall short of *certainty;* so hath it given the Papists too great advantage to insult over the doctrine of our first reformers, as containing most absurd contradictions. Nor, indeed, can their argument be possibly avoided or answered; for if pardon and justification be obtained only by faith, and

this faith be only an assurance or persuasion that I am pardoned and justified; then it will necessarily follow, that I must believe I am pardoned and justified, that I may be pardoned and justified: that is, I must believe I am pardoned and justified before I either am or can be; which is to believe a lie. This will necessarily follow upon *limiting* faith to assurance. Faith, therefore, is not *assurance;* but this doth sometimes crown and reward a strong, vigorous, and heroic faith: the spirit of God breaking in upon the soul with an evidencing light, and scattering all that darkness, and those fears and doubts which before beclouded it.

"As for assurance," (he adds, in summing up the question,) "I look upon that, not as a distinct part of faith, but a high and exalted degree and measure of it; not vouchsafed to all, scarce to any at all times, but only to some few, through the special witness of the Holy Spirit with their spirits."—BOETHOS.

THE THIEF OF TIME.

THE late Edward Irving has observed, with his characteristic boldness, that "procrastination is the kidnapper of souls, and the recruiting officer of hell!" This is strong language, but is it not true? Look at the case of the unhappy E——. "Oh! I am dying, I am dying!" she exclaimed, as a friend entered her chamber. "And are you afraid to die?" inquired her friend, as she approached the bed and took the hand which rested on the pillow. "Afraid to die!" she feebly ejaculated, in an indignant tone; "why should I be afraid to die? Oh, you think I have been very wicked, I see you do; but you think wrong; I have never, to my knowledge, done any harm; no one can say any thing against my character." She was proceeding in this way, when delirium ensued. In this state she remained for several days, during which time her dissolution was hourly expected; but, to the inexpressible joy of friends, reason again resumed its seat. The opportunity was eagerly embraced to set before her the insufficiency of human merit, the absolute necessity of repentance, and the need of a Redeemer, but in vain; her heart was "hardened through the deceitfulness of sin." The affections that for near *eighty* years

had been set on earthly, were not to be raised to heavenly things. By replying, "I shall soon be better; cease to torment me; when I find there is no likelihood of my recovering, I will attend to you," she attempted to silence the admonitions of Christian solicitude. *When I find that there is no likelihood of my recovering, I will attend to you!* Fatal infatuation! it was then too late; with screams of agony, and expressions too horrible to be repeated, she *wretchedly* expired!

THE LOVE OF GOD.

A VERY holy man once said, "Were the highest heavens my pulpit, and all the hosts of the redeemed, together with Adam's family, my audience, and eternity my day, redeeming love should be my text and sermon." "Love never faileth."

LOSS AND GAIN.

I REMEMBER, says the Rev. George Burder, reading of a woman whose house was on fire. She was very active in removing her goods, but forgot her child, who was sleeping in the cradle. At length she remembered the babe, and ran with earnest desire to save it. But it was now too late! The flames forbade her entrance. Judge of her agony of mind, when she exclaimed, "Oh, my child, my child. I have saved my goods, but lost my child!" Just so it will be with many a poor sinner, who was, all his life "careful and troubled about many things," while the "one thing needful" was forgotten. What will it then avail for a man to say, "I got a good place, or a good trade, but lost my soul! I got a large fortune, but lost my soul! I got many friends, but God is my enemy! I lived in pleasure, but now pain is my everlasting portion! I clothed my body gayly, but my soul is naked before God!"

Make it a point of conscience, to do something regularly and systematically for the establishment and extension of the gospel both at home and abroad. "*Every one as God hath prospered him.*" See the 9th ch. of 1st and 2d Epis. Corin.

TO THE FIRST SPRING BIRD

Blue Bird! on yon leafless tree,
Dost thou carol thus to me—
"Spring is coming!—Spring is here!"
Say'st thou so, my birdie dear?
What is that, in misty shroud,
Stealing from the darken'd cloud?
Snow, my friend!—it gathers round,
Deeply o'er the whiten'd ground:
Still thou singest, blithe and clear,
"Spring is coming!—Spring is here!"

Strik'st thou not too bold a strain?
Winds are piping o'er the plain;
Clouds are sweeping o'er the sky,
With a black and threat'ning eye;
Urchins by the frozen rill,
Wrap their mantles closer still,
Yon poor man, with doublet old,
Doth he shiver at the cold?
Hath he not a nose of blue?
Tell me, birdling—tell me true?

Spring's a maid of mirth and glee,
Rosy wreaths, and revelry:
Hast thou woo'd some winged love
To a nest in verdant grove?
Sung to her of greenwood power?
Sunny skies that never lower?
Lur'd her with thy promise fair,
Of a lot that knows no care?
Prythee, bird, in coat of blue,
Though a lover—tell me true.

Ask her if, when storms are long,
She can sing a cheerful song;
When the rude winds rock the tree,
If she'll closer cling to thee:
Then the blasts that sweep the sky,
Unappall'd shall pass thee by.
Though thy c .rtain'd chamber show
Siftings of u .timely snow,
Warm and g ad thy heart shall be—
Love shall m ake it Spring for thee.

L. H. S.

MONTHLY RECORD.

MISSIONARY INTELLIGENCE.

MISSIONARY UNION

The financial year of the American Baptist Missionary Union will close March 31. Twenty-four thousand dollars must be raised during the months of February and March, or the Society will not be able to meet its liabilities. In January, only $5506 80 were received. Great exertions should be made by every friend of missions, that the requisite amount may be received.

GREECE.

Rev. Mr. Buel, a missionary, has been tried at Athens, for violating the laws, by giving religious instruction to children without permission, and acquitted, though there was abundant evidence that he had instructed children and adults. This is an encouraging circumstance.

ITEMS.

ITALY.

Laymen have been entirely excluded from the Cabinet at Rome, and a vigorous censorship of the press established. the bishops reserving to themselves alone the right of exercising that censorship on moral and religious works. The "beast" is beginning to show himself.

Austria has 70 000 troops in Italy at the present time.

POLAND.

There are in Prussian Poland fifteen congregations who have renounced the Roman Catholic faith, and joined the party of Czerski.

PRUSSIA.

Rationalism is exerting a most alarming influence throughout Prussia, so that but very few evangelical clergymen can be found.

TURKEY.

The Sultan has granted full and perfect toleration to Protestant Christians of all denominations. By a royal decree, published at Constantinople, they are to have all the privileges enjoyed by Roman Catholics, Greeks, and Armenians.

REVIVALS.

In West Philadelphia a revival is in progress. There are frequent baptisms.—Camden, N. J., 30 hopeful conversions recently. Owego, N. Y., 180 baptized since the commencement of the revival. In several Baptist churches of this city revivals are going on Considerable additions, by baptism, have been made to the Stanton street church, Norfolk-street, Cannon-street, Sixth-street, and Shiloh. There is also an interesting state of religious feeling at Hoboken.—First Baptist church, in Troy, N. Y., more than 50 have obtained hopes. Rutledge, Tenn., 100 hopeful conversions in the town and vicinity. Revivals are reported in several of the Baptist churches of Philadelphia, Boston, Baltimore, Albany, Buffalo, and Hartford, as well as New-York. South Ten-Mile, Pa., 18 recently baptized. Farmington, Me., 20 hopefully converted. Mt. Salem, Lincoln Co. Ky., 25 baptized. There are revivals in Wethersfield, Rocky Hill, Berlin, Meriden, Bristol, and New Britain, Ct. In the latter place 30 have been hopefully converted. Groton, Ct, 11 baptized.

MINISTERIAL CHANGES.

Rev. J. M. Chick, of Bennington, N. H., has become pastor of the Bap. church in Peterboro', N. H.

Rev. Mr. Jacobs has become pastor of the Bap. church, in North Yarmouth, Me.

Rev. C. W. Redding, of North Yarmouth, Me., has become pastor of the Baptist church at Beverly Farms, Mass.

MONTHLY LIST.

Deaths of Baptist Ministers.

David Cobb, Chatham, Mass., Feb 12, aged 30.
George Evans, Manchester, N. H., aged 63.

Ordinations.

M. C. Curry, Big Creek, Ala., Jan. 9.
I. Longanacre, Arbor, Halifax Co. Va., Jan. 11.
B. Manly, Jr., Tuscaloosa, Ala., Jan. 30.
E. Cady, Savoy, Mass., Feb. 2.
Wm. H. Robertson, Hebron, Ala.

Churches Constituted.

Madison, Wis., Dec. 23.
Springport, Mich., Jan.
Troy, O. (26 mem.)

Dedications.

Newburyport, Mass., Feb. 9.
Danbury, Ct.

LITERARY NOTICES.

Baptisms of the New Testament. By Joseph Belcher, D. D. Philadelphia: American Baptist Publication Society.

This is a valuable work, by an able writer. It is eminently scriptural, and consequently of the right kind to suit Baptists. The plain, unvarnished declarations of the Bible are enough to establish our views in reference to baptism. This is a book on baptism without a word of controversy. The comments and deductions of the author are judicious, practical, and evangelical. We commend it to the attention of Sabbath Schools, families, and all of those who love the Bible and its doctrines. It is beautifully bound, with a gilt back.

The second edition of the "Baptist Almanac," "Catechisms for Children," "Family Worship," by Rev. A. D. Gillette, "Judson's Letter on Costly Attire," "Terms of Communion," by Dr. Cone, new edition, "Close Communion," "Pengilly," and other tracts, have been received from the same Society. All valuable The Society is doing an immense amount of good by their tracts, books, and colporteurs. Rev. T. S. Malcom, is the corresponding secretary.

Personal Recollections of Charlotte Elizabeth, accompanied by a Memoir. By L. H. J. Tonna. New York: M. W. Dodd, pp. 359, 18mo.

We have before referred to a smaller work, entitled "Life of Charlotte Elizabeth."—This contains the substance of that, and a large amount of reading in addition, on a great variety of interesting topics, in a series of letters. This distinguished writer describes *real, and not imaginary events.* It has become alarmingly customary for some of our best writers to spread before their readers, fictitious and love stories. Even religious persons will do it, or, at least, write religious novels, which, we feel compelled to say, are ruinous in their tendency on the young. The reading of religious tales almost always leads to the perusal of novels of a more doubtful character. It is high time for the religious press to come out against such things. We shall refer to this matter again. The work before us is worthy of the perusal of every one.

Prescott's Conquest of Mexico. 3 vols., octavo. *Texian Expedition against Mier.* By Gen. F. J. Green, pp. 487, 8vo.

Here are four valuable books, published by the Harpers, (82 Cliff-street, N. Y.) Prescott's work presents a copious and romarkably interesting history of Mexico, and the other

is very useful as a book of reference at the present time. They are not new books; but great numbers of them have been sold during the war with Mexico. If our readers wish for elaborate treatises on Mexico, they had better secure those works.

GERMANY.

Gespräche über die vornehmsten Glaubens fragen der Zeit, zunächst für nachdenkende Laien, welche Verständigung suchen. Von Dr. A. Tholuck. Erstes Heft.—Halle: Richard Mühlmann, 1846. (Conversations upon the leading doctrinal questions of the day, particularly for thinking laymen who seek knowledge. By Dr. A. Tholuck. First part. Halle: Richard Mühlmann, 1846,) pp. 219, octavo.

Many of our readers are already acquainted with the writings of Dr. Tholuck. He is a distinguished scholar, and one of the leading writers of the evangelical party in Germany. He has taken a very active part against rationalism, and in the work before us, this dangerous heresy is admirably exposed. The author writes in the dialogue form, and ably considers "reason and rationalism," "reason and belief," "belief and the scriptures," and other important subjects. His grand object seems to be to attack rationalism. We shall look with interest for Part second.

Rede, Dr. August Neander's gehalten bei der akademischen Feier des 300 jährigen Todestages Luther's. Berlin: J. A. Wohlgemuth. (Discourse of Dr. A. Neander, delivered on the three hundredth academical anniversary of the death of Luther. Berlin: J. A. Wohlgemuth.)

This is a brief, but very valuable discourse, by the most distinguished ecclesiastical historian now living, upon the character of the great reformer. Many considerations are presented, of absorbing and tender interest, in reference to the progress of the reformation, and the many obstacles surmounted by Luther.

SERIALS.

The Columbian Magazine for March has appeared in most exquisite attire. Each successive number seems to be superior to the last. Its engravings are in the very highest style of the art—its editors, and regular contributors, are of the first celebrity, and its new publisher manifests rare perseverance, energy, and a noble liberality, sparing no labor or expense to make the work the first of its class. It is in our estimation superior to any of our three dollar magazines. We are pleased with the moral and religious tendency of the articles. We are sorry to notice that many leading magazines are filled with silly, and often immoral tales, thus fanning the flame which leads to dissipation and ruin.

The publisher of the Columbian offers to every yearly subscriber, a large and splendid full length portrait of Washington, free of postage. $4 00 paid in advance, will entitle one to a copy of the work, and an elegant picture of the Declaration of Independence, 21 by 31 inches. For $5 00 a copy of the work, and the two above mentioned engravings will be received. The engravings are superb, on steel. In the March No. we notice a scorching, but just and able critique on the book entitled "Napoleon and his Marshalls," not sparing the author, Mr. Headley.

Virtue's Bible, Nos. 28, 29, 30, and 31. "Madonna and child" is a superb engraving.—Very expressive.

Cyclopædia of Moral and Religious Anecdotes, by Rev. K. Arvine, A. M., with an introduction by Rev. George B. Cheever, D. D. New York: Leavitt, Trow & Co.

This will be an entertaining and valuable work, if we judge from the first number. It is to be completed in 8 Nos. at 25 cents each. The author is pastor of the Providence Baptist Church in this city. We advise our readers to purchase it.

Ewbank's Hydraulics and Mechanics, Part IV., Greely & McElrath, Tribune Buildings, N. Y. This will make, when completed, a large, very cheap, and valuable work.

Scriptural view of the Wine Question, in a letter to Rev. Dr. Nott. By M. Stuart.—New York Leavitt, Trow & Co. This is a critical and conclusive defence of the opinion that the Scriptures do not favor the use of fermented wine, even at the Lord's Supper. It is very easy to obtain unfermented wine, and we should be glad to see all of our churches use it, as some already do.

The Colonial Protestant. Edited by Rev. J. M. Cramp, and Rev. F. Bosworth. Montreal, Canada: R. Campbell, publisher. We welcome this monthly among our exchanges. It defends the great principles of Protestantism without sectarianism. The editors give evidence in this No. of their ability to conduct such a journal.

MACHINE FOR REASONING BY.

I HAVE observed, that in the Old World, a new machine has been invented, which is called "*A Machine for Reasoning by.*" This machine, if I understand its nature right, must surely prove of signal use both in extending general science, and in advancing our religion and morals; and it therefore becomes a subject worthy of the notice of the *Baptist Memorial.*

We live, Mr. Editor, in an age of astonishing improvements; and I should not wonder, if, by establishing, in the first place, those doctrines of materialism which prove the soul to have all the properties of body, and then, by giving to the material soul the proper impetus through the means of mechanical instruments, we should learn to dispense with the services of the clergy, and to spare the necessity of all moral exertion. Nor should I be much surprised if we were at length to arrive at the happy point of being able, through the largeness of that stock of "machines for reasoning by," which our extraordinary wit and diligence will have provided, to exempt our posterity from the burden of thinking upon every topic.

Allow me to mention a few of the uses to which I should be glad to turn it, supposing its credit to be established, and the inventor, after having obtained the patent for which I presume that he will apply, to sell his article in sufficient quantities and at a reasonable rate.

I have several friends in my eye, to each of whom I am determined, in that case, to make a present of "a machine for reasoning by." For example: I know a lady in gay life, who supposes herself to possess more than ordinary benevolence, and yet makes *a point of conscience*, as she calls it, of giving nothing to the poor. We had, the other day, a long argument about a case of charity which I recommended to her. The lady observed, that the true mode of assisting the lower classes was to furnish them with employment; and she insisted, that by a purchase which she had just made of some beautiful muslin, some delightful lace, and some superb china, for which she had paid what she termed a most prodigious price, the

poor were much more effectually served than if half her fortune were bestowed upon them. I fairly admitted that all that alms-giving which promotes idleness, is the reverse of true charity; but I proved most distinctly, as I thought, that by the exercise of bounty in the case in question, indolence would be prevented and not encouraged, since the poor creature for whom I pleaded was in want of a little stock of materials on which to exert his industry; and I added, that the purchase of this stock of materials would encourage industry in the fabricators of those materials, as effectually as the purchase of muslin, lace, or china, would encourage industry in the fabricators of those articles. The lady remained quite unconvinced. She returned to her first observation just as if no answer had been given to it, and then flew to three or four other arguments against giving money to the poor, which were equally inapplicable. This lady is deemed a woman of sense, and yet she argued, I assure you, in a manner surprisingly inconclusive. She is therefore one of the persons to whom I am inclined to send "a machine for reasoning by."

I shall also transmit one to another acquaintance of mine, who is a merchant. He lately lost a large sum through the villany of a man who had the appearance of being particularly pious; and he has ever since been of the opinion, that all persons who pay much attention to religion, have some knavish end in view. I have repeatedly reasoned this point with him. I have demonstrated to him how illogical it is to deduce so general an inference from one particular case. But my friend is immoveable. He has no patience when he talks on this subject; and when his temper fails, he possesses no more power of arguing than an idiot. He clearly, therefore, stands much in need of "a machine for reasoning by."

I have a third friend, who fell lately as he was riding, and broke his collar-bone; and he has in consequence been confined nearly three months to his chamber. I thought it an act of kindness to visit him in his bed-room, and I there heard him consume a full hour in relating the immense pains he had taken to provide himself with a horse which should carry him with perfect safety. "But I now find," added he, with some peevishness, "that the more care one takes, the less luck

attends him, and therefore I am determined for the future to use no pains whatever about any thing." Now the truth is, that my friend is not so good a judge of horses as he thinks himself to be, and he trusted too much to his own skill, in the purchase of the horse which fell with him; so that his *ill luck*, as he is pleased to term it, is no other than the natural result of his having followed his own conceit; and it is so considered by one or two knowing grooms with whom I have talked about the accident. My friend, however, is so perverse as to infer, from this very event, that there is no connection between causes and effects, and no advantage in resorting to the most prudential means of accomplishing any object. "A machine for reasoning by" might surely be beneficial to this gentleman.

I have a fourth friend, whose case a little resembles the last, but is much more serious. It is that of a man who is not without a knowledge of religion; but he is the slave to some ungoverned passions. He says that he has used every means of conquering them, but having found the conflict unavailing, he purposes, for the future, not to trouble himself so much on the subject, hoping to succeed better by proceeding on a laxer system. I have urged in this case somewhat in the same manner as in the former, that ill success is the consequence not of our using means, but of our contenting ourselves with such means as are improper or inadequate; and, therefore, that it is by doubling our diligence, not by relaxing in it, and also by giving a better direction to it, that the final victory is to be achieved. I have argued most seriously with my friend on this momentous topic: I have appealed to his reason, to his common sense, to his conscience, and to some of the plainest passages of Scripture: I have exhorted him, among other things, to change the circle of his companions, and to remove to a greater distance from the scene of his present temptations: but he is not for this mode of endeavoring to overcome his difficulties. Still, however, he is an occasional hearer of sermons; but I suspect that he is on the watch for any expressions in them which may seem to favor a life of presumptuous negligence. I sometimes think, that he will set himself free from his remaining scruples by turning Atheist or Deist; sometimes that he will adopt the common lax divi-

nity; sometimes that he will go among the enthusiasts; sometimes that he will join those who unite high doctrine with low practice; and, indeed, as he possesses some religious knowledge, my chief expectation is, that he will take the last-mentioned course. He is already grown exceeding'y fierce and dogmatical on some difficult points of theology, and is just as vain of his discernment in these points, as my last-mentioned friend is of his skill in horses. But for all practical purposes, he is as irrational and inconsistent as any man I ever met with. He is for enjoying privileges, without performing duties; for gaining heaven, without subduing sin; in short, for possessing the end, and yet neglecting the means. Might not, therefore, "a machine for reasoning by," be also a proper present for this gentleman?

S. P.

THE BENEVOLENCE OF CHRISTIANITY.

A CERTAIN philosopher once expressed a wish that he had a window in his breast, that he might lay open his heart to all the world. He felt so much satisfaction in his past attainments, and in his daily researches after knowledge, that, had it been possible, he would have shown it to the whole universe, and enriched the minds of his fellow-creatures throughout the habitable globe with the same literary stores of pleasure which he enjoyed himself. Similar to the wish of this liberal philosopher is the desire of every sincere Christian. He derives so much comfort from the possession of religion himself, that he longs to have all mankind made acquainted with its blessedness. He by no means wishes to monopolize these pleasures, and thus steal to heaven alone; but, with a heart expanding with celestial charity, and glowing with "the love of Christ," he cries—

"O that the *world* might taste and see
The riches of his grace!
The arms of love that compass me
Would *all mankind* embrace!"

BIOGRAPHICAL SKETCH OF REV. ELISHA HUTCHINSON, A.M.

BY REV. BARON STOW D.D.

"——— "It were profane
To quench a glory lighted at the skies,
And cast in shadows his illustrious close." *Young.*

THE subject of this memoir was not distinguished by any peculiar trait of character adapted to awaken special admiration, or to give his name extraordinary prominence on the pages of ecclesiastical record. Nor does his life abound in those striking incidents, which, in the estimation of many, give to biography its chief attractions. But he nevertheless possessed qualities so happily combined, as to constitute general excellence, and entitle him to a place in the memory of his successors in the vineyard of Zion.

He was born December 22, 1749, at Sharon, in the State of Connecticut. His father, grandfather, and great-grandfather, were each named Samuel, the latter of whom emigrated to this country from York, England. Until his twentieth year, he remained with his father, laboring on a farm, enjoying but slender means for intellectual cultivation, and giving no very serious attention to the religious interests of his soul. But at this time it pleased God to call him effectually by his grace and introduce him into the kingdom of Christ. The following is from his own pen:—

"What then excited my attention was the conversion of an intimate friend, who had previously removed to a distance from the town in which I lived. When I heard that he had become 'a new creature,' it deeply affected my mind to think that he was now in the way to heaven, and I remained a vile sinner, in the way to hell. Being sensible that I deserved everlasting destruction, and had nothing to screen me from the misery to which I was exposed, I was necessarily wretched. I was some months in this deplorable state, without finding the least relief; but said nothing to any one concerning my distressing and hopeless views of myself."

Occasionally he had temptations to resist the Spirit's influences, by decided rebellion and return to his sinful courses. But he found he had to strive with his Maker—and the more he resisted, the more deeply were the goads of conviction driven into his heart. His views of his own vileness as well as criminality were extremely humiliating, and he hardly dared to indulge the thought that *such* a sinner could be forgiven and saved. At length he was permitted to see that God could accept the vilest through the mediation of Christ; and he was led to pray for pardon and the renovation of his heart. But it was more than a month before he had any evidence that his petitions were heard by the Father. "At this period," says Mr. H., "being at work alone in the field, I had suddenly a view of the beauty, and glory, and goodness of the Divine character, and at the same time such an affecting view of the hatefulness of myself and the dreadful evil of sin, that my heart was filled with inexpressible shame and sorrow. I fell to the ground, but have now no recollection of what passed in my mind for a considerable period. At length I recovered my consciousness, and found myself upon my hands and knees drenched in tears. Upon this, a new scene was before me. My fears of future misery were removed; the world and all its pleasures appeared empty and worthless; the saints appeared lovely; the Bible was a new book, full of wonders and glories. I had a disposition to pray to God, and to bless his name. I had a deep sense of the deplorably dangerous condition of sinners, and a great desire for their conversion to God. I had also a view of the ability and willingness of Christ to save sinners; and hence the burden of my prayer was, that they might be saved, and that I might in some way become the instrument of their salvation."

In another account he says, in reference to his exercises immediately after the burden of his condemnation was removed: "The word of God seemed to be exceedingly true, excellent, and full of life. Christ seemed abundantly able to save. I now loved those whom I once hated, and hated the sinful practices of those whom I once loved, and in whose ways I delighted to walk. I now delighted in the company of those who were sober and godly, and could not, but with grief and

trembling, think of my former companions in sin. I now lost my relish for carnal pleasures. This world seemed but a very poor portion, when compared with the fulness that is in Jesus Christ. Preaching I could now hear with satisfaction. The first sermon which I ever *heard*, and *understood*, and *realized*—though I always lived under the droppings of the sanctuary—was one from the words of the Savior: '*Come unto me, all ye that labor, and are heavy laden, and I will give you rest.*' This I apprehended, and rejoiced in, and depended on, as certain truth."

Such were his views of the guilt and peril of sinners, that his heart yearned over them with an affectionate and prayerful solicitude, and he longed to be made an instrument in awakening them to a sense of their condition, and of pointing them to the refuge and remedy provided in the gospel. He lost his relish for the honors and profits of the world, and all his plans of worldly business appeared trifling and unimportant. He loved souls, and he loved the Savior of souls; and for their sake he desired to leave all, that he might "*go and preach the kingdom of God.*" His duty seemed plain; and as he did not think it necessary to be disobedient to the Divine will, in order to prove, by the suffering of chastisement, that he was called to the ministry, he yielded to the earliest convictions a ready compliance. Though he felt insufficient for the service, yet he had no *reluctance* to engage in it; he rather *desired* it as a *privilege*.

Having obtained the consent of his father, he proceeded without delay to the cultivation of his mind, preparatory to the responsible work. Nov. 19, 1769, he entered the school in Lebanon, Conn., under the charge of the Rev. Dr. Wheelock, and commenced a regular course of study. In February, 1770, he was admitted as a member of the Congregational Church, of which Dr. Wheelock was the pastor. He remained at Lebanon about two years, and then entered Dartmouth College, where he pursued his education four years, and took his first degree in 1775. If we are rightly informed, he was a member of the first class that went through the entire four years' course at that institution.

Soon after he left College, in the year 1775, he was licensed

by the President and other ministers to preach the gospel. In this capacity, as a licensed evangelist, he labored about three years. In his private journal, under the date July 4, 1776, (a day peculiarly dear to Americans,) we find an entry of an interesting character, and venture to quote a portion of it for the purpose of indicating what was of frequent occurrence in his religious experience:—

"I felt a strong desire to get near to God, and therefore spent considerable time in my study, in prayer and meditation. In prayer I felt no sensible alteration at first, but was much troubled with a hard heart, a blind mind, and an obstinate will. But, after a little time, I began to melt into a flood of tears for my sins, and to embrace the Savior with new confidence. Light and comfort now returned, and I was enabled to dedicate myself anew to the service of God, and to resolve that, leaving all sin, I would cleave wholly unto the Lord. I however felt very confident, that if God did not by his grace enable me to perform my vows, I should soon degenerate and fall from my purpose. I then left my room, and walked out alone in the cool evening, for meditation and secret converse with God; and I was desirous to have some token of his presence, and comfort from his word. God gave me my desire, and a sweet token from Rev. xxii. 16—'*I am the root and the offspring of David, and the bright and morning star.*' By these words I had a discovery of Christ in his Father's glory, and I was filled for some minutes with inexpressible joy. I was so *full* of joy, that I several times exulted and broke out in raptures of praise to God and the Lamb. I wished to join with the angelic host in saying, '*Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing, forever and ever!*' and to unite with the holy, happy throng, in a loud '*Amen.*' I had before lived nearly twenty years in sin, but never enjoyed in *all* that time the ten thousandth part so much pleasure as I now did in *one minute*, or even in *one breath!* The night ensuing, though I was much indisposed as to bodily health, yet I had such views of heaven, and of God's goodness, and purity, and love, and *nearness to me*, as gave me a very comfortable night."

In the year 1778, Mr. H. was ordained and settled in the gospel ministry at Westford, Conn., where he continued about five years. During his labors there, he was favored with "a good work of God's power and grace," in which more than thirty were brought to rejoice in hope. "Before this work began," he remarks, "I was favored with uncommon degrees of divine light. One day, in particular, I concluded to spend in fasting and prayer. Accordingly I took my Bible and retired into the woods, and employed the time in reading and devotion. I soon had a deep sense of divine things. God appeared to be present with me, and divine light and joy were poured into my soul. I had such consolation, and such illapses of divine grace, that it seemed not only to rejoice my heart, but to overcome the powers of nature. It seemed to be as one of the days of heaven to my soul."

Soon after this, he was invited to preach to a collection of young people who had been learning to sing. His soul was drawn out in great desire for their conversion, and his deep feeling imparted to his discourse peculiar pathos and energy. The Holy Spirit rendered the truth efficacious; and a revival commenced which soon became general, the fruits of which were precious. But his labors during this season of refreshing were so abundant and severe, as seriously to impair his health, and he was soon compelled to resign his charge.

About the year 1785, having regained his health, he settled over the Congregational Church at Pomfret, Vt., where God was pleased to give him success in winning souls to Jesus. His journal contains a pleasing account of a happy season which he enjoyed while in Pomfret, on one of those occasions in which he was accustomed to devote a day to fasting, meditation, and prayer. He had, as at former seasons, overwhelming views of the holiness and love of God, and the beauty, and glory, and condescension of his Son, Jesus Christ—such views as made earth appear trifling, and divested death of all terror.

After about ten years, in consequence of divisions among the people in reference to the mode of supporting the ministry, he left Pomfret, and preached for some time in various places in Vermont and Massachusetts. In the year 1800, he removed to Zoar, Mass., where he was led to review his principles

touching the ordinances of the New Testament. The result was, that, after studying the Bible prayerfully, he became convinced that he had ever been teaching and practising erroneously. He became a decided Baptist, and so continued till his death.

While in Zoar, he and another minister, whom he denominates "Elder Green," engaged to preach on the same day at the same place. It so happened, that Mr. Green, who preached in the morning, took for his text the same passage as Mr. H. had chosen for his discourse in the afternoon. "I was then," says Mr. H., "left quite in the lurch, and had nothing prepared to preach. For a time I could think of no subject, and was therefore much disconcerted. It appeared to me that I *could not* preach, and that I *never should* preach again. I felt, however, my helplessness and dependence, and looked to the Lord for assistance. The words of Peter soon occurred to my mind with clearness and delight: '*To them who have obtained like precious faith with us, through the righteousness of God, and our Savior Jesus Christ.*' When I arose to speak from these words, the Lord was present with me and with the whole assembly. Many were awakened, and a glorious work of grace commenced. Not less than fifty persons were soon brought to know the Lord."

Subsequently he removed to a new settlement in Pennsylvania, whence he and his family were driven by the Indians. His next location was in that part of Williamson, Ontario Co., N. Y., which is now called Marion, where he labored for some time in the gospel. From this place he was invited by the First Baptist Church in Newport, N. H., to become their pastor. He accepted the invitation, and removed in the year 1814.

By many there his preaching was richly enjoyed, as eminently characteristic and scriptural. But a portion of the church soon became dissatisfied on account of the clearness and fulness with which he exhibited the discriminating doctrine of sovereign grace. They had previously been fed with milk, and their appetites were not formed for the "strong meat" of the gospel. The result was, a division of the church. The Arminian majority were left in the possession of the meet-

ing-house, while the evangelical portion, with Mr. H. as their minister, withdrew, and worshipped God in other places. This minority were promptly recognised by the Woodstock Association as "the church;" and, after a season of trial, and faith, and prayer, God shed upon them his special blessing. In the autumn of 1818, a revival commenced, which was general and powerful. In about ten months, *one hundred and ten* united with this body, most of whom still remain steadfast in the apostles' doctrine. In this revival, Mr. H., on account of increasing age and infirmities, was not able to perform one-half of the needed service—and neighboring ministers were called in to preach and baptize, as necessity required. Soon after this, the church proceeded to erect a place of worship, and settle as pastor another and younger servant of God.

Subsequent to the great revival in 1818–19, Mr. H. performed very little ministerial labor. A writer in the *American Baptist Magazine* for Nov. 1821, giving an historical sketch of the church in Newport, said of him, "He still resides in this place, a worthy member of the church, eminent for piety and holy zeal; but by reason of age and bodily infirmities, he is prevented from public labors. Soon, we expect, he will join the church triumphant." And such was the general expectation—but it pleased God to detain him on earth nearly twelve years longer. His path was that of the just, shining more and more unto the end. The closing years of his life were indeed marked with great physical debility; but his faith was strong; his views of Christ and the gospel never changed; his hope continued firm as an anchor; and when the hour of dissolution arrived, he entered the valley of the shadow of death with the sincerity of a patriarch walking with God. His happy transfer from earth to heaven occurred April 19, 1833, in the eighty-fourth year of his age. Devout men carried him to his grave, and mourned for him as for a father, whose doctrine and life, coincident, had proved that he was an honest Christian and an honest minister.

Several of his children are decidedly pious—and two of them, (twin sons,) are ministers of the gospel. One is pastor of the Baptist Church in Windsor, Vt., and the other is editor of the *Baptist Memorial.*

A few of the interesting features in Mr. Hutchinson's character deserve to be mentioned.

He was eminently pious. He lived near to God, his conversation was deeply spiritual, and his whole deportment was distinguished by gravity and devoutness. Few Christians, even ministers, employ so much time as did he in fasting and prayer. He had not only formed habits of devotion, but he maintained and cherished them as indispensable to the enjoyment of his spiritual life. He was extremely jealous of himself, and labored constantly to keep the Savior before him, as his life, his pattern, and his all.

He was eminently evangelical in his views. The *doctrines* of the gospel he considered as vitally important, and faith in them as indispensable to the salvation of the soul. He recognised no obedience as acceptable, unless it originated in "an affectionate belief of the truth." Hence he always endeavored, in preaching and in exhortation, to lay the doctrines at the foundation, and to represent all good works as resulting from faith in those doctrines. He admitted and maintained the cardinal principles of Christianity in all their fulness and excellence—such as the entire depravedness and condemnation of all mankind—the perfect righteousness of God, in electing few or many, according to his pleasure, to eternal salvation—the Godhead of Jesus Christ—the adaptation of the atonement to the purposes of divine grace, in reference to the elect—the sovereignty and sole efficaciousness of the Spirit in the work of regeneration—the tendency of all the doctrines to render the believer humble, and obedient, and persevering—and the certainty that all the renewed will be kept through faith unto salvation. His constant effort was, to discourage all confidence in human righteousness, and induce every person to make Christ Jesus his all. Upon some points, his views were perhaps peculiar; but upon all the great questions which concern the sinner's condition, and the sinner's remedy, he was clearly and fully scriptural. The holiness of God, the glory of Christ, the evil of sin, the privileges of believers, and the felicity of heaven, were topics on which his heart delighted to dwell, and which ever gave his tongue a ready and energetic utterance. If he went *deep* into the wells of salvation, it was

to bring up the water of life, cool and refreshing, to the thirsty soul. If his manner had not all the suavity that might please the eye and the ear, yet his communications were rich with heavenly unction; and no one could hear him without being satisfied that he was a scribe well-instructed in the higher departments of Christian truth and holiness. The plan of redemption appeared before him as a symmetrical whole, and he labored assiduously to bring others to view it as he did, in all its fair proportions.

As an *aged minister*, he exhibited two most amiable excellencies.

His treatment of young ministers and candidates for the ministry was kind and paternal. He neither cherished nor uttered suspicions that they would be more esteemed or caressed than himself. He made them welcome at his house, expressed an affectionate interest in their welfare, encouraged them to prosecute their studies and improve their gifts, and endeavored, in various ways, to raise their reputation and increase their usefulness. He delighted to hear them preach; and the more the people were profited by them, the more he rejoiced. Often has he been heard to express his gratification at the means which are now provided for the improvement of the rising ministry in classical and Biblical knowledge.

His conduct towards his able and esteemed successor in the pastoral office—the Rev. Ira Person—was such as to render their connexion agreeable and profitable. He *knew* that he was superannuated, and he did not expect to have his services solicited on every occasion when assistance might be desirable. He was guilty of no peevish or puerile jealousies, but, on the contrary, the more his successor was beloved and honored, the more he seemed to be gratified. He claimed to be recognised only as a member of the church, and desired no attentions but such as belonged appropriately to an aged veteran, who had retired from the field of action, and was waiting the summons of his Master to go up and receive his crown of rejoicing.

REMONSTRANCE OF THE WORKING DAYS IN THE WEEK.

The favor you granted to one of our family, by inserting the remonstrance of *Sunday*, in your valuable work (for 1847, page 316) was gratefully noticed by all the other children of our common parent, and encouraged us to represent our grievances to you: I, therefore, as ranking next to *Sunday*, was desired to write in the name of the rest.

We are not forgetful of that passage in the supreme law, in which our designation is so clearly marked, viz: "Six days shalt thou labor and do all thy work." Nor are we envious of that honor which has been rendered by wise and good men to *Sunday*, by entitling it, as some of them have done, the *Prince of Days*. Yet though appointed for the pursuit of meaner concerns than those for which Sunday was consecrated, we recollect that it was the intention of him who appointed us all our respective offices, that *we*, the inferior days of the week, should be honored with some portion of that sanctity, which peculiarly belongs to the *first* of the family. And we cannot but complain, that from very few do we now receive this honor. From morning till night are we kept, either drudging at the oar of business, or attending the calls of amusement.

Formerly, sir, it was the custom to employ us in an act of religious worship before any thing else was taken in hand. In families this service was performed by the master of the house, and this honor which we received at our early appearance was repeated at our departure. But *now*, this is considered as an obsolete custom.

You will not be very far from the truth if you should conclude, that the people by whom we are thus deprived of all religious honor, are very indifferent to religion itself; and that they pay as little respect to it, when our dear and venerable relative Sunday is present, as they do when *we* are in attendance. This is really the fact with many of them. But what may seem very extraordinary is, that we have reason to urge our complaints even against some, who seem during the inter-

val of our absence to be indefatigable in the service of religion, but who, nevertheless, make no other use of us than an atheist would. Were you to see how these people spend that interval, running from church to church, following every popular preacher; out in the morning to hear this minister, again in the afternoon to hear another; hastening home and throwing a dish of tea down their throats in the greatest hurry that they may be out again in time to hear a third sermon from a third preacher; filling up all the intervals of public worship with incessant talk on religious subjects;—were you, Mr. Editor, to see all this, you would, perhaps, suppose, that when *we* returned to our stations, they would meet us in the same spirit that seemed to actuate them during our absence; and employ us for a while in offices similar to those in which they then seemed to be so zealously engaged; and so, indeed, do some of them, but not all. Not a few have I seen go about their worldly concerns the next morning, without performing one act of religious worship, and behaving through the whole term of my attendance as if they had exhausted themselves of all their piety in the exercises of the preceding interval. Tuesday is ready to give a similar account of them. Indeed, all our family join in the same testimony; and Saturday, in particular, declares, that to the very last minute of attendance, they kept toiling on, in mere worldly concerns, without leaving off an hour or two sooner, as one might expect, in order to prepare for the proper reception of Sunday, who they know will be with them the next morning. You may suppose, that though the acts of religion be suspended after Sunday is gone, yet that the *influence* of religion remains; but we, who know how the persons in question live, can assure you, that notwithstanding appearances are so much in their favor once a week, they are actuated by the common principles of human nature, and yield as readily to the temptations of vanity, avarice, and even dishonesty, as those who never go within the walls of a church.

Though we are defrauded by these people of that religious honor which we ought to receive, and which might be given to us without any hindrance to other concerns, for the prosecution of which we are appointed; yet we do not accuse them

of such degradation as we are obliged to submit to from other hands. Many of those, who are not uniformly religious, are nevertheless industrious; and we see their diligence applied to some useful purpose, though the *one thing needful* be not their predominant concern. But there are others on whom we are obliged to attend while they are engaged in employments the most frivolous; so that we may be said to be exhausted in "*doing nothing with a great deal of pains.*" We are employed, for instance, from morning till night by a young lady, (who, if properly trained during our attendance, might be rendered a useful character in this world, and a happy being in the world to come,) in occupations which have no important object. There must we attend for hours, while she is thrumming upon a piano-forte. Then comes the dancing-master, with whom another hour or two is consumed to as little purpose. Then we must attend her on a ride or walk, to inquire after the health of those about whom she cares nothing. After this we are employed at her toilette: we then go down with her to dinner, at which she sits much longer than is necessary to satisfy the calls of hunger. Hence we accompany her to some place of public entertainment, where we are kept to so late an hour, that we are in danger of jostling against one another: from this long attendance we retire, with the melancholy reflection, that we have not been employed in any one act of essential service either to this trifler or any one else.

We could furnish you with many other instances of this prostitution of our attendance by those, who with health, with wealth, with influence, and many other talents, do nothing, though surrounded with innumerable objects on whom those talents might be employed with incalculable benefit. Some of these persons, instead of accounting our attendance a favorable circumstance for the prosecution of any useful pursuit, are weary of it; lay plans for our destruction; and will even avow a murderous intention against all our family, by openly talking of "*killing time.*"

Do, Mr. Editor, endeavor to convince them of their fault: you well know how wretched some of them are: and endeavor to show them, that all their miseries spring in the first instance from not considering that, though a period will ere long be put

to our existence, we bear a relation to eternity; and that, on this account, we should not be employed wholly in the affairs of this life. If this consideration do not affect them, remind them that they are accountable for our attendance; and that if they pervert its designation, the guilt will be great and entirely their own. We have never failed to be in our places at the appointed hour, and to stand ready to be employed to the best of purposes. The record of our punctuality is kept in the court of heaven, and *there* must they appear on whom we have attended, to answer for the use they have made of us.

To show you that we take no pleasure in complaining, we will conclude our address by informing you, that we are not universally treated in the manner above related. The true christian honors us with religious observance, though he employs us not wholly in it, as he does Sunday. We rejoice to see him rising from his bed, and bowing his knees to God in secret prayer. We see him then calling his family together, to join with him in the act of worship. Under the impressions of religion, and with a sweet composure in his countenance, we see him go about his secular business, and discharge it with diligence and fidelity. Nor does he part with us without performing the same acts of devotion, in which he was engaged in the morning. We have to attend him sometimes under circumstances, in which he is incapable of the duties of active life: but even then he is not weary of us. He still smiles on us as he lies on the bed of sickness, and says, "All the days of my appointed time will I wait till my change come." We hear him sometimes lament, that he has not made a better use of us than he has done; but at the same time rejoicing on account of that grace which did not suffer him to let us pass without employing us in his greatest concerns. He is thankful, on many accounts, for our repeated attendance, but principally for its not having been discontinued before his heart was turned to God, and he was fitted for "that kingdom of heaven which Christ has opened to all true believers." Humbly relying on the merits and intercession of his Savior for that forgiveness, of which he knows he stands in need, he takes his leave of us with composure, and as we retire we hear him

say, "Lord, now lettest thy servant depart in peace, for mine eyes have seen thy salvation."

Thus, Mr. Editor, may your readers live and die! and while they thus make a proper use of us, will they be found to have acted the wisest part towards themselves.

Signed, in behalf of all the working days of the week,

MONDAY.

A WORD IN SEASON.

THE Rev. Peter Mill, a zealous and venerable minister of the gospel, being on a pedestrian excursion in Yorkshire, (Eng.), came to the brink of a large pit, which was so completely covered with the drifted snow as to conceal all danger from the unwary traveller. Just at that imminent moment, when, had he stepped forward, it is more than probable he would have plunged into the gulf of death, a young woman coming up, discovered to him his perilous condition. Grateful to the *First Cause* of his deliverance, he was not unmindful of the *instrument* of it; and desirous of making her some important return for the service she had rendered him, he informed her that he was a minister of Christ, whose office it was to call sinners to repentance. And with much gratitude and earnestness, he exhorted her to flee from the wrath to come, entreating her seriously to consider that her youth was no security from death, and expressing a most ardent desire that he might be the means of saving her *soul* from the *more awful pit* than that from which she had been instrumental in saving his body.

What he said to her was "a word in season;" for, while gratitude sparkled in his eyes, and his countenance expressed more than his tongue could declare, she could not doubt the truth of his assertions; and such was the impression of his discourse on her mind, that she began earnestly to cry, "What must I do to be saved?" She soon obtained ease to her troubled conscience, and an assurance that her sins were pardoned. And about eight weeks after this, she died, happy in the consolations of religion.

MODERN CHARACTERS—No. III.

CAROLINE.

In a former paper I described the character of Mary. I propose now to trouble your readers with the account of Caroline—a lady of a very opposite description, whose piety, however, is also questionable, although, within her own immediate circle, she maintains some degree of credit for religion. If merely to differ widely from Mary were sufficient evidence of being a Christian, Caroline might unquestionably lay claim to that appellation; for she has renounced the outward pomps and vanities of the world; is much addicted to religious conversation; and is also zealous on the side of what she calls "the truth,"—a term by which she means to denote those important doctrinal parts of Christianity which Mary mistakes or overlooks. Caroline, however, in her very views of doctrine, runs into some extremes, which shall be specified hereafter; and in her manner of promoting the cause of religion, she is violent and dogmatical, as well as hasty and imprudent. The hostility thus excited against herself, is assumed by her to be altogether against the Gospel—is dignified with the name of persecution—and is accounted one of her special marks of grace.

She is rather of a melancholy turn. She appears to be ever in quest of religious comfort, but does not find it.

She also disappoints you in the great article of Christian humility; for, notwithstanding very profuse acknowledgments of her general vileness, she is apt to justify herself when you come to particulars; and, in spite of much seeming renunciation of her own righteousness and strength, she gives to common observers the idea of her being conceited and self-sufficient.

One source of the dislike which many people feel towards her—a dislike rising even to disgust in some fastidious and rather worldly individuals—is, a certain species of phraseology in which she abounds. By the use, however, of this phraseology, she gains credit in another quarter. She thereby de-

ceives some pious but not very discriminating persons, and their favorable sentiments confirm her good opinion of herself. Of her stock of phrases, some offend people of the world, merely because they imply unpopular truths; some, however, though proper and scriptural, are worn threadbare by incessant use; others indicate good doctrine, but are bad English; a few are symptomatic of errors to which she leans; and many are objectionable, because they degrade the subject of religion by their coarseness and familiarity. She is not in the least aware that any part of her phraseology is reprehensible. That these peculiar phrases may excite pious emotions in some breasts, is not to be doubted; but I grievously suspect her of using them merely by rote.

She, however, deserves to be partly vindicated against certain charges which are brought against her. She is supposed by many persons to be a friend to faith without works. It is true, that she gives some ground for this imputation; but she by no means denies the obligation to perform good works, though she is not very zealous on the subject. She is reproached with being an Antinomian—a term which implies that she is altogether an enemy to the moral law of God. The charge is exaggerated. She rightly affirms, that if we are true believers, we are freed, through Christ, from the condemnation of the law; but she does not venture quite so far as to say, that we are released from the obligation of obeying it. Again, by some she is vehemently condemned, and is even shunned as a heretic, because she is understood to entertain Predestinarian principles. These, however, are not held by her in such a sense as, in her own apprehension, to take totally away either the responsibility of man, the guilt of sin, the use of means, or the duty of exertion. I do not think that her theory of religion is quite so liable to reprehension as it is by many supposed to be.

But, I advance to some other points, which it is important carefully to specify.

Caroline talks much of "experience" in religion, and loves to hear what she calls "experimental preaching." Now these terms are susceptible of an enthusiastic, and also of a very sound and sober signification. If she simply means, that we

ought to experience a powerful effect on our minds from the preaching of the doctrines of the Gospel, and that she likes to hear this effect described, I perfectly approve of her sentiment. Indeed this is so obvious, that I do not understand how any Christian can deny it. Is it possible to maintain that the emotions of pious gratitude, of love, of hope, of joy, of reverential fear, as well as of penitential sorrow for sin, ought not to be experienced in the soul of the believer, when he hears of the mercies of his Savior?

If, therefore, Caroline would thus explain herself, she would completely vindicate the use of the term which is so offensive to fastidious ears. But she runs into some extravagances on the subject in question. She does not speak of her religious experience as implying merely the exercise of the common affections of the mind on religious objects; she mentions it in such a manner as a little to imply some new and special revelation, some miracle wrought upon her, some communication of a new faculty, some view of even the bodily presence of her Savior, some communion which it is needless to describe, because it is intelligible only to those to whom it is given to possess it. She leans in this respect to mysticism, as well as to enthusiasm, and I conceive this error to be one cause of that complaint of the want of comfort which was formerly mentioned. She is in quest of transports and supernatural impressions, which it does not please God to give her. She is not content with that share of quiet consolation which he sends to those who are diligent in the use of ordinary means of grace, and are conscientiously serving God in that state of life into which it has pleased him to call them. The exercise of faith is too low an attainment for her. She is impatient for the full assurance of faith. Not content to love him *whom she has* NOT *seen*, and to believe in him who is *invisible*, she talks of seeing, of tasting, of feeling spiritual things, in such a manner as almost to imply the bodily possession of them. In these descriptions, she sometimes uses, it is true, scriptural terms, but neither in that simply metaphorical, nor in that practical sense which they bear in the word of God. She also too much inclines to an opinion, that, having no power over the religious feelings of her own mind, she has only to wait until

it shall please God to pour into it the comforts of the Holy Spirit. Her enemies, therefore, say, that she believes in miraculous illapses of the Spirit. They, however, on their part, are apt to be unguarded in their accusations. In opposing, for example, the extravagance which has been just spoken of, some of them have seemed altogether to deny the doctrine of divine influence.

Another peculiarity often charged on Caroline, is a belief that all real conversions are, in a peculiar sense, miraculous. Now, what is the true meaning of the term *miraculous?* God may properly be said to act in a miraculous manner, when he departs from his own ordinary mode of proceeding in the operations either of nature or of grace. When, for example, he caused the Red Sea to open a passage for the Israelites, and when he made the sun and moon to stand still in the valley of Ajalon, he produced an operation of nature which was miraculous. It was miraculous, not because God was the author of it—for he is the author equally of the most common natural events—but because the operation was out of the ordinary course of his agency. Again: when Paul was converted by a special voice from heaven, he experienced an operation of grace which was out of the common course. When, on the other hand, multitudes were converted to the same faith, by the preaching of the apostles and their successors, although the power was equally from God, they could not be said to experience a conversion which was miraculous in the same sense.

Your readers will by this time have discovered that the fault of Caroline consists much in pushing things too far; she is not quite so heterodox as she is often said to be, but she discredits the cause of orthodoxy, by presenting to the world a picture, of which some features are exaggerated to extravagance, while others, not belonging to the original, are superadded. Her whole character is marked by culpable vehemence. Nothing is more clear, than that there was a calmness in the piety of our Savior, which is by no means her characteristic. She justifies her general warmth, by dignifying it with the name of zeal, and her eagerness in smaller and more disputable points, by observing that she wishes to suppress no part of the truths of God. She has a few truly pious and dis-

creet friends, who endeavor to restrain her warmth, but of these she has a low opinion. Some of them she regards as concealing timidity under the plausible titles of prudence and moderation; and others are deemed by her to be a secondary sort of Christians, hopeful and well-disposed, but possessing imperfect light.

There is one mode by which it might be thought, that the inferiority of her Christianity to that of some of these more sober friends, might be proved to her own conviction. I have been present when she has not commanded her temper quite so well as they, even though the subject which has roused her has seemed to have no connection with religion. I have said to myself, Can she plead her warmth in the cause of Christianity, in justification also of her vehemence in the ordinary affairs of life? I have found, however, that she has a way of bringing in her zeal for the gospel, as an apology for her vehemence in almost all cases. Does any one, for example, attack her character? She remarks, that she feels extremely patient under the injury, so far as concerns herself; and is agitated merely because the reputation of one of her religious profession involves the honor of the gospel. Is her influence counteracted, her recommendation slighted, her judgment questioned, her temporal interest prejudiced? The severity of her mortification results, as she persuades herself, merely from the consideration of the limitation of her means of usefulness. Is a little portion of her time taken up by an unwelcome intruder? She is out of humor, as she thinks, not in consequence of an ill-regulated temper, but because some most important occupation is impeded.

She is apt, indeed, to discover some pious excuse for all her sins and infirmities. Is her mind too much bent on some favorite object? She discerns, as she thinks, an opening of Providence, which points out the propriety of the pursuit in question. Is she slack in respect to some spiritual duty, and do you urge her to more exertion? She uses the orthodox saying, that "we can do nothing of ourselves," in a manner which, though it may not amount to a direct apology for her religious negligence, serves a little to undermine the necessity and weaken the force of your exhortation. Has she happened to become

the dupe of some convert to her doctrinal opinions, in whom she had too credulously trusted, and does she use unwarrantable contrivance in concealing the discredit thus brought upon her judgment? She employs this art, because the tale, if it should get abroad, would afford a triumph to the enemies of the truth. Has she been inattentive to some other article of morality? Her end, she trusts, has been good; it has been nothing less than the promotion of the gospel. Zeal for so great an end may justify some little irregularity in the means; or, if the gospel cannot be distinctly pleaded, God, as she has the privilege of knowing, looks to the heart, and her heart, she is sure, has been bent on doing, in a general way, the thing that is right, though she may not have attended to the particular in question. The particular, too, always happens to have been only a *small* matter. It was one of those points of "mint, cummin, and anise," about which it would be pharisaical to be too scrupulous. But, let me not be misunderstood. I charge her not with gross hypocrisy. We all have our sins and infirmities—and we all have our excuses. I mean to remark, that her excuses seem always to be perversely derived from the very orthodoxy of her opinions.

(To be continued.)

A POINTED ARGUMENT.—There is truth and pungency in the following remark, which might often serve to silence the scoffer and gainsayer. The late Dr. Mason once said to an infidel, who was scoffing at Christianity because of the misconduct of its professors, "Did you ever know an uproar to be made because an infidel went astray from the paths of morality?" The infidel admitted that he had not. "Then, don't you see," said Dr. M., "that by *expecting* the professors of Christianity to be *holy*, you admit it to be a holy religion, and thus pay it the highest compliment in your power?" The infidel was silent.

NAVY ISLAND.

See Engraving.

This is a lovely spot of wood land, containing a hundred acres or more, about one mile long and a mile broad, situated in Niagara River, above the rapids. It is near our shore; but belongs to the mother country. Opposite to it, on the east bank of the river, or American side, is the town of Schlosser, and on the other side is Grand Island. The scenery on Navy Island and on the shores of the river, is wild, yet beautiful and enchanting. Great quantities of timber are floated down the river on rafts, two of which are presented in the engraving.

The red men still linger around their former hunting grounds, and appear, in the picture, to be gazing upon the improvements of the white men. How cruelly have they been driven, step by step, from the loved places of their nativity, and the lands which they ought now to possess!

Navy Island, lying as it does between the British Possessions and the United States, has been an asylum for those who have wished to overthrow British rule on this continent. In 1837, several hundred Americans, under a leader named Van Rensselaer, collected there for the avowed purpose of invading Canada. They received supplies from the town of Schlosser, employing a small steamer called the Caroline, as a ferry-boat between the two places. On the night that she made her first trip, the British fitted out an expedition at Chippewa, which boarded the unarmed steamer lying at the wharf at Schlosser, and filled with a large number of people. A fight ensued, in which one American was killed, and several others severely wounded. The British then cut the steamer loose, set her on fire and sent her over the Falls of Niagara, with, as was asserted, several wounded Americans on board. This conduct raised a flame of indignation throughout the United States, and had it not been for General Scott, a war would have probably ensued. He immediately repaired to the spot with Governor Marcy, and by great effort restored peace.

MISCELLANEOUS.

AN UNFORTUNATE YOUTH.

During the winter of 1842—3, while the writer was holding a series of meetings in the town of A——, Mass., on returning from meeting one evening, the brother with whom I boarded, in the course of a conversation, remarked to me substantially as follows: "I once knew a youth, the son and hope of pious parents, and the favorite of a large circle of associates. He was my friend. We went together to the school-room and to the play-ground. I have seen him while listening to the pleadings of parental faithfulness, urging him to immediate repentance, and warning him, by a brother's recent grave, of the danger of delay. He listened in silence and respectful attention; but the alluring pleasures of youth dazzled him, and he resolved to leave religion for a future day. One evening he met a circle of youthful acquaintances—it was a gay circle, and a thoughtless one. In the midst of their mirth, his eyes fell on a hymn-book. He opened it, and read,

'And must this body die,
This mortal frame decay,
And must these active limbs of mine
Lie mold'ring in the clay?'

"He laid down the book, and forgot its warning voice. Late that evening he repaired to his chamber, but not to rest. He was very ill. In the morning he was worse. A physician was called, when it was found that by mistake he had taken a dose of deadly poison. The hand of death was then upon him. But the writhing agony of his body was forgotten in the excruciating agonies of his soul. I heard his minister tell him of a merciful Savior. I heard his father, kneeling by his bedside, pour out to God the most agonizing prayer for him that language could express. I heard his mother exclaim, 'Oh! my son! my son!' till she swooned, and sunk upon the floor. I heard him, as he tossed from side to side, cry out, 'O Lord,

have mercy on me! mercy! mercy! mercy!' and then reaching out his hands towards his father, he exclaimed, '*I am lost! I am lost!* am I not, father?'

"His breath grew shorter, and his voice fainter, until, raising his hands as if he would cry 'mercy' once more, he expired.

"Many years have rolled away since I heard those cries of dying agony, but they ring in my ears now as if it were but an hour. How can I forget them? They came from the death-bed of my friend, and that friend my own beloved brother!"

EXTORTING CONFESSIONS FROM CHILDREN.

It was my misfortune to be sent to school at so early a period, that I was, what is called, the *fagg* of the school, and subjected to the tyranny and oppression of the other boys. Whatever was to be done which was wrong, I was made the agent; and, in consequence, whatever was wrong was generally placed to my account. It happened, at that time, that something belonging to the mistress of the school was lost; by what means it was lost is, as far as I know, to this day a secret, but the guilt, as usual, was fastened upon me. I protested my innocence, but in vain. It must be that I had taken it, and, if I did not confess, I must be severely *flogged*. In spite of all threatenings, supported by a consciousness of my integrity, I persisted to deny my knowledge of it. Nothing, however, but a confession of guilt would be accepted. To this, which not only the master and mistress, but the whole of the boys, affirmed to be indispensable, what could a child (little more than six years old,) oppose? The consequence was, I was made to accuse myself, though perfectly innocent, in order to escape punishment. Under the disagreeable stigma of theft I passed my days not only in that school till manhood, but even for many years after; and, I believe, to this very hour, (though now upwards of three-score) I am, by the remaining scholars, and others to whom they have reported it, considered as the guilty person.

Now, Mr. Editor, you see what a very hard and unjust case

this is. What then I have to urge is, that parents and masters would be very careful of extorting confessions from children through *fear of punishment.* This is, in reality, little, if at all, better than the proceedings of the *inquisition;* and, instead of supporting the cause of truth, is the way to take away from the mind and conscience that firm adherence to it, which is essential to a great and useful character. VERAX.

LOVE IS STRONG AS DEATH.

THE historian Xenophon relates, that when Cyrus had taken captive a prince of Armenia, together with his young and beautiful wife, of whom he was remarkably fond, they were brought before the tribunal of Cyrus to receive their sentence. The warrior inquired of the prince what he would give to be reinstated in his kingdom. He replied that he valued his crown and his liberty at a very low rate, but that if the noble conqueror would restore his beloved wife to her former dignity and possessions, he would willingly pay his life for the purchase. The prisoners were dismissed to enjoy their freedom and former honors, and each was lavish in praise of the conqueror. "And you," said the prince, addressing his wife, "what think you of Cyrus?"

"I did not observe him," she replied.

"Not observe him!" exclaimed her husband; "how could this be?"

"My attention," she replied, "was fixed upon that dear and generous man who declared his readiness to purchase my liberty at the expense of his life."

SELF-COMMAND.

IT is related of the celebrated John Henderson, who died at Oxford at the early age of thirty-two, that he had acquired such an ascendency over his temper, that his friends never beheld him otherwise than calm and collected. And as he was distinguished for his scholastic attainments, a student of a neighboring college, who thought highly of his own logical acquirements, was desirous of a private disputation with Mr. Henderson.

The subject was selected, and they argued for some time in presence of his friends with candor and moderation.

But the student soon lost command of his temper, and at length perceiving that defeat was inevitable, he so far forgot the character of a gentleman as to throw a glassful of wine in Henderson's face. Henderson, without changing his countenance or varying his position, gently wiped his face, and very coolly replied, "That, sir, is a digression; now for the argument."

AN AWFUL PROVIDENCE.

A CORRESPONDENT of the London Pulpit, writing from Exeter a few years since, says, that on the previous day, a young girl was accused by her mother with having stolen a silver spoon. She repeatedly denied the charge; but still the mother pressed it upon her. At last, the girl, determined to conceal her guilt, and thinking, perhaps, that she could silence any further inquiry, exclaimed, "*May God strike me dead if I have the spoon!*" Judgment was visited upon her immediately! She fell dead! On removing the clothes from her body, to the astonishment and grief of her friends, there was found concealed the very article of which she had so positively declared her ignorance. Surely, they that cover their sins shall not prosper.

PRACTICAL COUNSELS.

Let the Sabbath be sacredly observed. It is impossible that religion should thrive in the heart if this be abused. "*Remember the Sabbath day to keep it holy.*"

Suffer no excuse to keep you away from the Lord's Supper. It is a fearful indication of guilt where there is a disposition to neglect this last pledge of Christ's love to his church. "*Do this,*" he said, "*in remembrance of me.*"

Never leave your own meeting for any attractions of novelty in another. "*He that leaveth his place is like the bird that wandereth from her nest.*"

BURIAL OF MRS. SARAH B. JUDSON, ON THE LONELY ISLAND OF ST. HELENA.

BY H. S. WASHBURN

Mournfully, tenderly,
Bear onward the dead—
Where the Warrior has lain,
Let the Christian be laid;
No place more befitting
Oh, Rock of the sea!
Never such treasure
Was hidden in thee

Mournfully, tenderly,
Solemn and slow—
Tears are bedewing
The path, as ye go.
Kindred and strangers
Are mourners to-day;—
Gently—so, gently—
Oh, bear her away.

Mournfully, tenderly,
Gaze on that brow;
Beautiful is it
In quietude now!
One look—and then settle
The loved to her rest,
The ocean beneath her,
The turf on her breast.

So have ye buried her—
Up!—and depart,
To life and to duty,
With undismayed heart.
Fear not; for the love
Of strangers will keep
The casket that lies
In the Rock of the deep.

Peace, peace to thy bosom,
Thou servant of God!
The vale thou art treading,
Thou hast before trod;
Precious dust thou hast laid
By the Hopia tree,
And treasure as precious
In the Rock of the sea.

MONTHLY RECORD.

MISSIONARY INTELLIGENCE.

The murderers of Rev. Mr. Lowrie, an American missionary in China, have been arrested.

An edict has been issued for the protection of Rev. Mr. Roberts, who has been disturbed, by the Chinese rabble, in his worship.

Rev. T. T. Devan, M. D., late Baptist missionary to China, has received an appointment, by the Missionary Union, to go to France, and sailed from this city February 17th.

Rev. Mr. Wade and lady, missionaries at Tavoy, are expected to arrive in this country this spring. Brother Wade has nearly lost his sight, and the general health of himself and wife is very poor.

The Southern Baptist Missionary Board have appointed B. I. Drayton, a colored brother, as a missionary to Africa.

ITEMS.

The Christian Chronicle informs us that Mr. Livermore, a Presbyterian gentleman of Blackwoodtown, N. J., has given a meeting house to the Baptists, on condition that they would form a church, and move the building on to a lot which he would give for the purpose. The house has been secured.

We regret to learn that the printing office of the Christian Reflector has been burned, causing much inconvenience, though the subscription list has been saved. The paper is ably conducted, and has an extensive patronage.

The Alabama Baptist has passed from the hands of brother Jewett, formerly editor and proprietor, into the hands of Rev. C. M. Breaker. Brother Jewett has conducted the paper with ability, and brother Breaker has already given evidence of his rare qualifications for the work before him.

The professors of the University of Konigsberg, Prussia, have voted, by a large majority, that Jews as well as Roman Catholics, can hereafter be elected as professors.

REVIVALS.

Belleville, N. Y., 47 added to the church within eight or nine months. The interesting state of religious feeling continues in and around New York. At the pastoral conference (March 6), there were more than 200 baptisms reported. During the past winter, 73 have been baptized in the Stanton-street church. Springville, Alleghany Co., N. Y., 70 hopefully converted recently. Upper Middletown, Ct., 20 hopeful converts. Several of the churches in Philadelphia are enjoying a refreshing from on high. Many conversions have already occurred. Sulphur Spring, Simpson Co., Ky., 42 united with the church. Byron, Ill., 60 hopefully converted. Hamilton, N. Y., 10 students in the University rejoicing in hope, and others inquiring. Cloverport, Ky., 30 Baptized.

MINISTERIAL CHANGES.

Rev. E. W. Dickinson, late of Brooklyn, has become pastor of the Baptist church in Elmira, Chemung Co., N. Y.

Elder P. Olney has become pastor of the Barrington Baptist church (P. O. Wayne Hotel, Steuben Co., N. Y.)

Rev. W. H. Brisbane has become pastor of the Baptist church in Haddonfield, N. J.

Rev. A. Haynes, of Jersey city, has become pastor of the Baptist church in East Brooklyn, L. I.

LITERARY NOTICES.

A General History of the Baptist Denomination in America and other parts of the World. By *David Benedict.* New York: L. Colby & Co., 122 Nassau-street. pp. 970, royal octavo.

Father Benedict has already distinguished himself as an industrious, persevering, and accurate gleaner of facts in reference to Baptist History. We think we hazard nothing in saying, that no person in the country has ever accumulated such an immense amount of statistics, and so much important information in reference to our denomination, as Mr. Benedict. The results of his patient investigations are contained in the ponderous volume before us. The style and arrangement may not, indeed, present all those attractions which are to be found in many works; but here are the *facts*. They constitute the intrinsic value of such a work. There is a beautiful portrait of the author, and of Roger Williams. The publishers have succeeded in bringing out a very handsome volume. It should be placed in the library of every Baptist family. Price only $3.50.

Posthumous Works of Dr. Chalmers. Vol. II. *Scripture Readings.* pp. 478, royal 12mo.

The Readings in this volume commence with Judges, and end with Job They are highly original, rich, practical and spiritual. The author speaks to the point, and from a glowing heart. We understand that, daily for six years, he was preparing these pages. It is an admirable aid to private and family devotion for all christians, as it seems to be free from sectarianism. The book is got up in the same beautiful manner as the preceding volume. We do not know how one dollar can be spent better than by purchasing this cheap book.

The Sacred Mountains. By *J. T. Headley.* New York: John S. Taylor, Brick Church Chapel, 151 Nassau-street.

Here is the celebrated "Sacred Mountains," got up in a compressed but elegant manner, for a mere trifle. It is no longer necessary to go to Baker & Scribner and pay an exorbitant price. Just go to Taylor, and he will supply you with this and many other important works at a very cheap rate. The several mountains of interest, mentioned in the Scriptures, are here described. The book is instructive and useful.

War with the Saints. By *Charlotte Elizabeth.* New York: M. W. Dodd.

This work was written during the last days of the distinguished authoress. It contains a kind of history of the church of Christ in the twelfth century, including an account of the persecutions of the Vaudois under Pope Innocent III. The authoress considers, also, Antichrist, the crusades, and other important topics. This last tribute of such a gifted pen will be read with thrilling interest. It is a handsome 18mo volume of more than 300 pages.

Memoir of Sarah B. Judson, Member of the American Mission to Burmah By *Fanny Forrester.* New York: L. Colby & Co.

This is a charming little volume, presenting various incidents in the life of a female missionary. The subject of the memoir was a very amiable and pious lady, the companion of the lamented Boardman, and afterwards of Dr. Judson. The present Mrs. Judson has thrown around the work all the attractions of an elegant style. Many of the scenes described are very touching, and will draw tears from almost any eye. It is embellished with a beautiful parting scene, and is richly bound. We are not disappointed in learning that it sells rapidly.

We have seen some of the proof sheets of a work on the "*Christian Ministry,*" by the pious J. A. James. The author ably discusses the question, what constitutes, in the present age, an efficient ministry. Such a vitally important subject, treated by such an evangelical man, must be exceedingly valuable. Before this number of the Memorial shall be sent to its destination, the work will probably be issued by M. W. Dodd, Brick Church Chapel, N. Y.

Harpers' Pictorial History of England is now completed, with the 44th number, making four large imperial octavo volumes, containing nearly a thousand pages, and illustrated with 1200 engravings. The volumes, handsomely bound, can now be obtained of the publishers No. 82 Cliff-street. Every family who can possibly afford it, ought to be supplied with the work.

Hydraulics and Mechanics. Part V. Greely and McElrath, Tribune Buildings. This valuable work will soon be completed. Twenty-five cents a number.

The Christian Review, for March, has made its appearance, as rich as ever. It is exceedingly valuable.

The American Baptist Publication Society are now printing a second edition of *Fuller's Complete Works*, in three octavo volumes. The paper and printing will be improved, and a number of typographical errors corrected.

The same Society has in press a new Sunday School book, entitled the "*Memoir of Micajah E. Way,*" a devoted young Christian, who was baptized at the age of twelve years, and died at sixteen, in Greece, N. Y.

RELIGION OF ZOROASTER.

TRANSLATED FROM THE GERMAN, BY THE EDITOR.

Zoroaster learned, from accurate geographical accounts, that Aderbidschan, his native place, was north of Media, a region between the rivers Cur and Araxes—both of which flow into the Caspian Sea. There he first commenced his career of a reformer and lawgiver. He did not, however, remain long in that place, but went over into the country lying east of the Caspian Sea, called Bactriana, the abode of King Gustasp, (a name very common in eastern countries—perhaps resembling the title of king at this day, and similar to the term "Pharaoh in Egypt;") who heard him with interest, and received his doctrines.

Bactriana was the principal seat of Zoroaster's religion. From that place it was extended, during the existence of the Bactrian monarchy, to Iran, a country lying between the Indus and Tigris, and was afterwards elevated to the national religion in Persia. The government of that country, like that of Bactriana, was despotic. Other countries lying on the east side of the Caspian Sea, extending to Northern India, (including Cabul and Lahore,) composed the kingdom of Gustasp, at whose court Zoroaster resided. * * * Whether Gustasp was Darius Hystaspes, Cyaxares I. the Median king, or some other person, cannot be fully ascertained; although, at that time, Bactriana was the principal province of the Median empire, and Gustasp was able to retain his royal power.

The works of Zoroaster were written in the ancient Median language. He appears in his writings to be the subject of a great, despotic empire of Asia. He gained much by such an idea, and yet was not unacquainted with the errors and imperfections proceeding from the form of government by Satraps. He completed the ideal of despotism—*i. e.* the ideal of a kingdom—in which the ruler should be absolute, (not a tyrant,) but the father of his subjects. All ranks were to have assigned them their particular spheres of action in such a manner, that

they would not interfere with their sovereigns' laws. Peace, agriculture, raising of cattle, and commerce, were to receive particular attention. Riches and abundance were to be widely diffused and poured upon the people by the hands of princes. The Hebrew writers drew a picture of the golden age of the world, under shades peculiar to the nation; and the same is true in reference to the system of Zoroaster; and is the universal attraction in the hopes and expectations of all the nations in western and middle Asia. Zoroaster established this idea in the ancient world, during the reign of the great Dsiemschid, sovereign of Iran, (*Eriene*, in the sacred books called "Zendavesta.") Zoroaster described this king as the father of the nation, and the most splendid mortal upon whom the sun ever shone. Under his reign no animals died, nor was there any want in respect to water, fruit-trees, or plants. Under the splendor of his rule there was no frost, no heat, no death, and no licentious passions raged in the human bosom. Man enjoyed an eternal youth; and Dsiemschid was emphatically the father of his people.*

The production of a similarly happy age was the object of Zoroaster's legislation. He founded his system according to the custom in Oriental countries—upon a religion whose numerous ceremonies were modified by the peculiar doctrines of that religion, and those doctrines were interwoven with the inmost structure of the government. Zoroaster's philosophy originated from such investigations as gave rise to philosophical systems generally in the infancy of nations. These systems presented the sentiments of the people in the most convenient manner. In reference to the inquiry concerning the origin of evil, there has been a great difference of opinion. It has not been possible before, to historically and satisfactorily determine whether Zoroaster first gave rise to philosophy, or whether he made use of very ancient Indian traditions, and was perhaps himself even a pupil in Indian learning. So far it is clear, that the structure of his religion and civil polity depend-

* Zoroaster seems here to have had reference to the state of man before the fall. Dsiemschid probably represented Adam. The fact that there were no natural evils under that sovereign's reign, seems to refer to the primitive innocence of our first parents. This reformer probably borrowed his ideas from the Hebrews.—Tr.

ed upon the doctrine that there existed a good and bad original being, who were the origin of all good and evil upon the earth. This foundation of the whole system received from him that inspection and practical application which a lawgiver, with the local relations of Zoroaster, was able to make.

From the first being, (who existed from eternity, and was surrounded with great magnificence and was the original light,) there sprung two primitive good beings, Ormutzd and Ahriman. The latter, by his enmity against Ormutzd, lost his purity, and was condemned to dwell in darkness, twelve thousand years. Thus they remained opposed to each other: one had possession of the kingdom of light, and the other of the kingdom of darkness. Ormutzd, the author and dispenser of all good, ruled the kingdom of light; Ahriman was the origin of all moral and physical evil. The throne of Ormutzd encircled seven Amschaspands, or princes of light; and the first among them was Ormutzd himself. Subordinate to these were the Itzeds, the originators of all kinds of useful arts.

By similar wisdom was the kingdom of darkness arranged under Ahriman. His throne encompassed the seven* highest Dews, (the princes of darkness,) and himself was first among them. An indefinitely great number of the inferior Dews were subordinate to them, as the Itzeds were subordinate to the Amschaspands. By means of Ahriman, was the first man influenced to sin, and by his transgression came death upon all men. The Itzeds take the souls of the good, that have struggled upon the earth against Ahriman and the Dews, into their protection at death; but the Dews take possession of the souls of the wicked. The intermediate state between death and the resurrection depends upon the sentence of Ormutzd,

* The number *seven* among the Persians was a holy number—perhaps borrowed from the number of planets. Under the six Amschaspands (omitting Ormutzd,) a writer thinks were contained a personification of the six principal attributes of Ormutzd, viz: goodness, truth, righteousness, fullness, wisdom, and blessedness; and under the six highest Dews, a personification of the six principal attributes of Ahriman, viz: maliciousness, falsehood, unrighteousness, folly, want, and misery. These principal spirits, to whom many inferior beings were subordinate, resembled satraps in a temporal government. These were sovereigns, manifesting themselves and their various relations, by the splendor of an Asiatic throne.

the judge. Individuals are more or less happy or wholly unhappy. The answer of the judge is given at the bridge of Tschinevad, which divides heaven from the earth. Under that bridge is the gulf of hell. The soul comes, according to its deeds, either to a resurrection in the land of joy, or is precipitated suddenly into hell, where it must remain to atone for its sins during a length of time proportioned to the measure of its guilt. The last conflict will occur during the existence of the kingdom of Ormutzd. At the close of twelve thousand years, (the length of time that the world will stand,)* Ormutzd will besiege Ahriman, and will destroy the kingdom of darkness, and change all darkness into light. The dead shall be raised, for both land and sea shall give them up. Ormutzd shall clothe himself with flesh and blood, and those who are alive at the time of the resurrection, shall die, in order to be raised from the dead. Before the resurrection, three great prophets will appear, and perform wonderful things. But in the last days, the earth shall be afflicted with every kind of evil, as the plague, other contagious diseases, hail, famine, and war, until it shall be renewed. After the resurrection, each one, both good and bad, shall learn what he has done, and they shall be separated from each other. The wicked, for whom atonement has not been made, shall be cast again into hell, before the eyes of the whole world, to remain three days and three nights, for the purpose of being purified in red hot streams of fused metals. Then they shall enjoy with the righteous, endless happiness, and the kingdom of Ahriman will be entirely at an end. The flowing streams of metal shall burn and purify those lying spirits. This fiery stream itself passes through hell, that it may become purified. The earth, then, will be the residence of the righteous; all nature will be light, and the laws of Ormutzd will rule universally, throughout the immeasurable whole. Individuals will recognise themselves again after the resurrection; but their relations in this life,

* This measure of time was borrowed, according to the modern Bundchesch, from the twelve signs of the Zodiac. As the sun in a year passes over the twelve signs, so the world will exist twelve thousand years—at the end of which a new order of things is to commence.

their sorrows and passions will cease, and everything will resound with praise to Ormutzd, in the universal, happy kingdom of light.*

* This system of Zoroaster in many respects remarkably corresponded with the Scripture view of the future world, and must have been taken from the Hebrews. The final restoration of the wicked, however, to the kingdom of light, is not in accordance with the Bible; but was doubtless considered by that great lawgiver as essential to his grand system.—*Tr.*

LINES UPON THE DEATH OF A CHILD.

Liv'd—to 'wake each tender passion,
And delightful hopes inspire;
Died—to try our resignation,
And direct our wishes higher.

Rest, dear E , in gentle slumbers,
'Till the resurrection morn
Then arise. to join the numbers
That its triumphs shall adorn.

Once thy presence was endearing;
Now, thy absence we deplore:
At the Savior's bright appearing,
We shall meet—to part no more.

Thus to thee, O Lord, submitting,
We the lovely child resign;
And (thy mercies ne'er forgetting,)
Own—that all we have is thine.

O. W. H.

MODERN CHARACTERS—No. IV.

CAROLINE.

(Continued from page 126.)

Your readers, Mr. Editor, may by this time be impatient to know to what sect the lady, who has been thus amply characterized, belongs. I confess, that I find some difficulty in answering this question. Strictly speaking, there is a sense in which she is both Episcopalian, Presbyterian, and Baptist. I mean that she pursues "the truth," and I am afraid I must add, pursues a little entertainment at the same time, by repairing indifferently to various churches. It is clear that she is not a Papist, since she most freely uses her Protestant right of exercising her own judgment on the doctrines of her teachers. She is quick to discern the unsoundness of a sermon; and the preacher, who, while he re-asserts her tenets, can most amuse her fancy, is the object of her preference. She loves, I admit, to have her mind vehemently affected, but no great practical good seems to result from these impressions. She likes to be alarmed by tremendous threatenings, transported with ecstatic joys, entertained also by familiar anecdotes, and surprised by new modes of spiritualizing and allegorizing the Scriptures.

She is not sufficiently aware of the proneness of man to self-conceit, and of the danger lest the true gospel of Christ should ultimately be discredited, and hindered, through the competition of a multitude of superficial and self-appointed instructors.

But I cannot conclude my account of Caroline without presenting the reader with a short history of her life. She was born of parents who were rich, though of middling rank; and her education, in no respect very good, was shamefully defective in point of religion, she having been sprinkled in her infancy, and confirmed in adult age, almost without even a superficial examination of her proficiency in religious knowledge. On these unscriptural and erroneous grounds alone, she was taught to consider herself a very good and sufficient Christian, unless indeed some enormous crime should be perpe-

trated by her. She was plunged into the vanities of the world: she was accustomed, after the example of her parents, continually to take in vain the name of God in her ordinary discourse; not indeed with what is deemed intentional profaneness, but by that light and irreverent mention of the name of the Supreme Being, against which, though so common among those who are not without religion, the third command ment is pointedly and expressly levelled. She never looked into a Bible; she indulged much vanity; she despised serious piety in her heart, and was most grossly ignorant of many of the leading doctrines of Christianity. It is true, that she went once a week to church, and did not formally disbelieve the Scriptures. But she owed her faith in them, if faith it may be called, to her ignorance of their contents; for while she admitted their general truth, her mind accorded scarcely with one individual doctrine or precept which they contain. Yet, though her right to the honorable appellation of a Christian rested on such slight foundations, neither her parents, nor her friends, I repeat it, infused into her any doubt of her being a Christian.

Being visited by a religious friend during a state of severe illness, she became superficially acquainted with many great doctrines of Christianity, which had before escaped her observation. She experienced, at this season, extreme distress of mind, for she had a strong expectation of dying, and sometimes deemed herself on the brink of everlasting destruction. On her recovery, being more eager to obtain spiritual comfort than to make her calling and election sure, she was inclined to pacify her conscience, without laying the foundation of a deep repentance, and without much attending to the necessity and nature of that change in the dispositions of the heart, which the Scriptures represent as necessary to the true Christian. She, indeed, partly adopted the views of some of the religious persons among whom she fell, persons whose object seems to have been to multiply converts to a party, and to a scheme of doctrine, rather than to establish them in every good word and work. She now began to live in this circle.

During the period when she was acquiring her doctrinal knowledge, she had the appearance of being extremely hum-

ble, a circumstance which contributed to the establishment of her religious credit even with some discerning people. She soon, however, began to feel much complacency in the idea of her superior proficiency, and having always had some turn both to disputation and self-conceit, she now made use of the doctrines of religion as her means of indulging freely her old dispositions. Not that she is to be regarded as a mere hypocrite. She deceives herself much more than other persons. I do not even affirm, that she has been in no respect benefited by her change; any state is preferable to that of total indifference to religion. Moreover, I admit that she does not now take in vain the name of God as heretofore. She has a little enlarged her almsgiving. She subscribes towards the propagation of the gospel among the heathen, and when she listens to a sermon on Christian benevolence, she now drops a dollar into the plate, instead of her former shilling. She has separated herself from a number of dissipated friends, and seems to have renounced the more fashionable kind of life for ever.

I should have deemed the last mentioned change a far better evidence of her piety, if she had possessed much natural taste for the society and employments which she has abandoned. Mary once hinted to me, that Caroline never was remarkably well received among the higher circles, and added, that she remembers to have been present in a select company, when Caroline seemed to experience much mortification, under the consciousness of being unable to bear her part in the conversation. I have heard, on the other hand, that when the new convert was thought to be passing over to the persons whom she has since joined, she experienced a degree of attention and respect, as well as of Christian kindness, which must have been very gratifying to one not accustomed to find herself the object of peculiar notice. Motives, therefore, of a nature not clearly religious, might lead her to cross over to a new party; to which, if we suppose her to be joined, it is obvious that she would naturally adopt some of their restraints. The habit which we all have of accommodating our practice to that of those by whom we are surrounded, together with the disposition which we feel, to act up to the general expectations which are formed concerning us, seem to me to be very nearly suffi-

cient to account for as much improvement in Caroline as I can clearly perceive to have taken place.

I would, however, merely suggest my doubts respecting her character, and would do it with a view of urging her to some very serious self-examination. I admit, indeed, that there are not only strong and thriving Christians, but such as are less vigorous and flourishing. I allow it to be possible to build on the right foundation, though the superstructure may not be so spacious or so lofty as were to be wished. I admit that the scripture speaks even of those who are to be saved as by fire. But let Caroline seriously consider, that without holiness no man shall see the Lord: that if any man be in Christ, he is a new creature: that if any man have not the spirit of Christ, he is none of his. Then let her look into her conduct; and still more, let her scrutinize her heart. The tree is to be known by its fruits: let her carefully examine whether the *fruits* of the spirit are to be recognised in her, and let her suspect that the marks and evidences, on which she places her chief reliance, may be little or nothing more than the result of party spirit, or of a regard for her character among her religious friends, or her favorite ministers. I understand that the stricter part of her new acquaintances entertain the same apprehensions of the unsoundness of her principles, which I have ventured to express, and are becoming less and less cordial in their attachment to her. A few of the more faithful and discerning among the body, having found some well-intentioned hints offered by them to be not very kindly, or patiently received, and to be construed into indications of their own defect of light or want of grace, are now retiring silently, but with regret, and are giving place either to more obsequious and accommodating persons, or to those who largely participate in her religious errors. She nevertheless assumes her present friends to be a most select body. She even deems them to be of the highest order of Christians, and their views of doctrine to be orthodoxy itself. It is, however, rumored, that some small doctrinal, and chiefly metaphysical, differences, as well as a few other circumstances, are beginning to produce private feuds and subdivisions even in this little sect. Christian unity and charity seem to be ill understood among them; zeal in

their eyes is set at variance with love, and a few important tenets, in some degree perverted, and urged in a bad spirit, are put for Christianity itself.

These persons, it is true, have escaped from the kind of corruption which is most general in our days; but they have not been on their guard against the dangers impending from another quarter. They have not been aware, that amidst much freedom from dissipation, much separation from indiscriminate society, much hearing of sermons, and much zeal for doctrines, there may subsist censoriousness, uncharitableness, unsubdued tempers, the love of disputation, a habit of pronouncing rashly on the spiritual state of others, a disdain of order, disrespect for superiors, civil and ecclesiastical, religious vanity and egotism, pride and self-conceit; in short, that a whole class of sins may be practised by us, and our religious credit be, nevertheless, maintained in our own estimation, and in our own little world.

(*The character of Susan hereafter.*)

THE SWORD OF THE SPIRIT.

It is related of the Rev. John Wesley, that he was once stopped by a highwayman, who demanded his money. After he had given it to him, he called him back, and said, "Let me speak one word to you; the time may come when you may regret the course of life in which you are engaged. Remember this: *The blood of Jesus Christ cleanseth from all sin.*" He said no more, and they parted. Many years afterward, when he was leaving a church in which he had been preaching, a person came up and asked him if he remembered being waylaid at such a time, referring to the above circumstances. Mr. Wesley replied that he recollected it. "I," said the individual, "was that man; that single verse on that occasion was the means of a total change in my life and habits. I have long since been attending the house of God and the Word of God, and I hope I am a Christian."

CONNECTION BETWEEN SIN AND MISERY

EXEMPLIFIED BY A WICKED FAMILY.

THERE lived in the town of W——, and county of L——, one L—— B——, a substantial farmer. He was an abandoned profligate, and his wife a sullen and perverse enthusiast. They had three sons, who, as well as their parents, are remembered in the neighborhood with some degree of horror; and no wonder, for their crimes and calamities were of no common magnitude.

In the first place, a travelling pedlar, whose wares were of sufficient value to tempt unprincipled avarice, was traced to their house, and never heard of more. A neighbor, who was supposed to have known too much of the manner in which the other disappeared, was found dead in an outhouse of the B——'s; and another, who was formidable to the family on a similar account, received a draught of warm beer, and died in a few hours after having drank it, with every appearance of poison.

In the second place, the conduct of the sons was such as might be expected from such examples. The oldest enlisted as a private soldier, deserted repeatedly, and fell a sacrifice at last to the necessary rigor of military discipline. The next was apparently, and, perhaps, really religious, for a season; he was temperate, retired, zealous in his profession, exact in his attendance upon the ordinances of his sect, and in private so devout, that he sometimes spent whole nights in prayer. In all this his sincerity or the contrary can only be known to the searcher of hearts. Humanly speaking, however, his walk and conduct seemed to point him out as an example of the power of grace, which sometimes delights to display itself in triumphing most signally over education, example, and hereditary propensities to particular sins, as well as over the general corruption of our nature: but an unhappy marriage, with all the circumstances of inquietude and temptation which attend it; such as an home rendered unpleasant, the hours of devotion interrupted by family discord, and the spirit of it em-

bittered by irritation, and on the other hand, too welcome a reception in houses of public resort, a growing fondness for company, and oblivion of care purchased by intemperance, notwithstanding the charitable remonstrances of his former friends, so far effaced every trace and sentiment of religion upon his heart, and left him apparently so given up of God, that he committed a murder upon one of his companions on a Sunday evening, for which he was tried, condemned and executed.

It ought to be added, that the shock occasioned by the dreadful situation to which he had reduced himself, appeared to revive his religious impressions; and the self-abhorrence, humility, and resignation, manifested by him from the time of his surrendering himself (which he did voluntarily) to the moment of his execution, were such, that the minister who attended him, expressed, in a sermon preached soon after, a comfortable hope of his salvation.

The third brother, who long survived both the rest of his family and their property, became the subject of an awful visitation of Providence: for having long made a practice of begging as a dumb man, he was really struck dumb by a sudden attack of the palsy while in the very act of imposture; and in this state he continued nearly to the time of his death, when he partially recovered the use of his speech, which, however, he did not employ to glorify God either for his judgment or deliverance.

The following observation, without which the story would be incomplete, is not intended to countenance a superstitious, though sometimes, perhaps, a salutary, persuasion of the common people, that after great transgressions—"Men cannot thrive in the world:" but in this particular instance the fact is certain, that the estates of the family, which for persons in their condition of life were not inconsiderable, gradually mouldered away without any appearance of gross mismanagement or waste, and their collateral descendants, in whom something of their ancestors' propensities is either observed or suspected, have long since been reduced to indigence. O. U. J.

WEEKLY COMMUNION.

Mr. Editor:—In your October number of the Memorial, you introduced a communication on the subject of weekly communion, against the practice of the great mass of our churches; and from its apparently moderate tone, adapted to work mischief among brethren. I claim the right as a Baptist to defend their practice, and as a patron of your periodical, ask admission to a reply to the article referred to.

"The Lord's Supper was obviously intended, by the Great Institutor, to be celebrated on the Lord's day—and when circumstances would admit, on every Lord's day."

1. An attempt to sustain the first member of this proposition, is made, by showing an "admirable fitness in the thing." This "fitness" is that the Lord's day is commemorative of the resurrection, and, therefore, there should be something every Lord's day to commemorate the Savior's death. We might "admire" this fitness, if J. G. S. could make it appear that the Lord's day bears the same relation to the resurrection, that the Lord's Supper does to the death of Christ. This he cannot do, and therefore we cannot "admire." The truth is, that baptism bears the same relation to the resurrection that the supper does to the death of Christ. These are *ordinances* of the same *positive* nature, and new covenant origin, representing, *when* administered, the two great facts of redeeming grace. If, therefore, it is necessary that one of these should be observed every Lord's day, or absolutely on Lord's day, it is equally so that the other should. And, indeed, if human wisdom is to step in and make positive regulations where God has made none, then, there would seem to be 'admirable fitness" in the administration of baptism every Lord's day, because there would be two witnesses to the one fact, and in the mouth of "two witnesses every word should be established." And moreover, it would doubtless be very grateful to pious conjecturers to look upon the scenes of baptism occurring every Lord's day—the appointed emblem of Christ's burial and resurrection, implying his death also, and, therefore, more complete (if a comparison may be made) than the supper,

which only represents his death. Our admiration, however, at this point would receive a sudden check, from the fundamental Baptist doctrine, that God regenerates the sinner, and not baptism, and, therefore, we must wait two weeks, or months, until God sends us a convert to baptize, which might occur, as in the case of the eunuch, on a journey in the country on some other day of the week.

Baptism and the supper are kindred in origin, nature, and design. Both instituted by Christ in the gospel dispensation. Both of positive character. Both commemorative of the great facts of our redemption. While the Lord's day originated at creation, commemorates that event, and the exodus of Israel from Egyptian bondage; and now is a standing item in the moral law, and an abiding monument of the resurrection of Christ.

The mere assembling of Christians is not a memorial of the resurrection. They may speak of his kingdom and talk of his power and resurrection at all times of assembling, and yet their assembling, nor talking, could be called a memorial of the resurrection, as a positive institution.

2. To support the second, the scriptures are examined. What is their testimony? In the first place the supper was instituted on Thursday, not on Lord's day. And, therefore, the Lord did not intend any time *positively* for its observance. Eat, drink, and remember, are the *positive* requirements. No time specified. But, *as often* as it should be done by the disciples, it was to be done in remembrance of Him: whether it should be once in a week, month, or year.

Accordingly, Paul happened to visit Troas on the "first of *the* week, *when* the disciples came together to break bread." It would seem that they met on other First days for other purposes, of preaching and praying, &c., but *this* was their communion day. And so engaged did he become in preaching, that he preached away the First day, and administered the supper on Monday morning. If there had been any thing *positive* as to time, he would not have done so. Nor do the disciples complain that Paul had violated good order, for they heard him patiently, "and were not a little comforted." Acts 20 : 7. In 1 Cor. 11 : 20—27, also, we have Paul's commis-

sion for its administration. And he particularly and repeatedly asserts that *as often* as it might be done, it should be done in remembrance of the Savior. But he nowhere says that he received of the Lord Jesus authority to administer it at any specified or stated times.

If the Corinthian church had a regulation of the sort contended for by J. G. S., they exhibited ground for the objection noticed at the close of his article, of fearful strength. But it does not appear that they had any such custom. They had some meetings at which they were engaged in cavilling about whether women should speak uncovered—men covered or unshorn—and whether meats offered to idols might be eaten, &c., &c. On these occasions there were divisions among them. This was a *first* charge brought against them, ver. 18. Another charge was that WHEN they came together to celebrate the supper, being divided, and at enmity, they took advantage of each other in hastening to the table and eating the bread heartily as at a supper at home, and drinking the wine even to drunkenness, on account of which, Paul adds to his rebuke this direction—"Wherefore my brethren, *when* ye come together *to eat*, tarry one for another," ver. 33.

Can any thing be more obvious than that, sometimes, that church came together to teach—and differed and were divided in sentiment and affection? And then being so divided, they carried their opposition against each other to the Lord's table *when* they assembled for that particular purpose.

As to Dr. Mason's book and the opinion of other Pædobaptists, I have only to say, that they are not true to the honor of the King of Zion. Expediency and profit are arguments for mutilating the law of God's baptism, and substituting that of Cyprian's subject, and Lightfoot's rantism. They, therefore, have an object in view in adding items of practice where there is none enjoined, that they may make uncertain the *positive* arrangements of the Head of the church. S. W.

A HUSBAND'S APPEAL FROM THE OVER-SCRUPULOUSNESS OF HIS WIFE.

I UNDERSTAND, that persons who find it difficult to make up their minds on points of practical propriety, apply to you and to your correspondents for your opinions. I approve such a proceeding. Two heads, it is affirmed, are better than one. The position may be too broad: but if one of them retain to itself the whole power of decision, it neither lowers its dignity nor incurs any loss by giving liberty of counsel to the other. You well understand the difference between asking and following advice; and are too liberal to suppose the latter step to be a necessary or a natural consequence of the former. If I meet a physician, and can obtain from him, without fee, a prescription to cure the cramp or the tooth-ache, I put it safely into my pocket-book; but the application or non-application of it rests with myself.

After this sufficiently frank explanation, I shall enter upon my business. That you may be the better able to judge concerning the matters in debate between myself and my wife, I must give you some insight into our characters. I, Sir, am universally admitted to be an extremely worthy and excellent man: worthy and excellent, not in the customary and despicable acceptation in which those terms are applied by the irreligious world, but in the sense in which they belong only to sound Christians. Sir, I am a religious man. I was born and bred in a very dark place, and for many years was a mere formalist, as I am sorry to say (but the truth, Mr. Editor, must be spoken,) nine hundred and ninety-nine out of a thousand are now. Poor wretches! I pity them; yes, yes, I pity them; for we ought to be very careful of despising them, how much soever they deserve our contempt. But those days of ignorance are gone, and I have almost forgotten them. I have now professed religion these four years; and have sat during all that time under gospel ministers. I have not sat under them for nothing. I know all their doctrines to a hair; and am allowed to be so good a critic in orthodoxy, so careful as well as able to expose, for the benefit of weaker brethren, the

slips and blunders of the most celebrated preachers, that the most eminent of them, I am confident, are afraid of preaching before me: and the real reason of a certain clergyman's suddenly quitting his pulpit without finishing his discourse was not, as was reported, the attack of an ague fit, but, as I have adequate grounds for believing, the unexpected sight of me in his church. Of my own religious eminence, (I am unwilling to seem to commend myself, but the truth must be spoken,) I need not say any thing farther. As to my wife, she also professes religion, and is a good sort of a woman in her way. To do her justice, she was brought up under the gospel, and understands what are called the fundamental doctrines very sufficiently. But she has not any knowledge, as I wish my wife to have, of the nicer distinctions: and those, Mr. Editor, are the thing. And what is more provoking still, she neither values nor relishes them when I point them out to her. Her mind unhappily runs in another line. Next to the plain fundamentals with which you no doubt are acquainted, and which are things that any person may learn with little trouble, she seems always to be laboring about tempers and practices—mere legal work. Not that she appears to pride herself about these matters, or to put any confidence in them, but I am sure that she must do both; for every person must, who is scrupulous about them, and loves, as she does, to hear sermons, at least parts of sermons, that are strict or minute about such things. From this turn of her's, some good, I allow, results. My house is always as quiet as a church: she is never out of humor, although I have heard her relations say that her temper was naturally but indifferent: she is constantly cheerful; very attentive to my accommodation and ease; very punctual, very affable, very retired; very economical, and, at the same time, very kind and liberal to the poor. But grievous evils accompany these advantages. She is uncomfortable, (I see it very plainly, though she often says nothing,) because I am not as over-scrupulous as herself; and there would therefore be danger, were my religious knowledge less ample and my resolution less manly, that she might make me dissatisfied with my own conduct. When I happen to be ruffled by my customers, (for my commercial dealings are very large,) she is evidently

hurt by the circumstance, even though I acknowledge that it might have been better had I disregarded the provocation which discomposed me. When I take the same allowed methods in order to set off my goods or to advance my trade, which others in the religious world regularly sanction by their example, she is not at all convinced that I am doing right. And recently, when by a similar proceeding I fortunately cleared a couple of hundred dollars at a stroke, her face indisputably showed that she thought the transaction little better than cheating. I am shocked to be compelled to lay before you these flagrant transgressions of Christian duty in a woman of whom I am desirous to think well. But you see, Sir, how she intrudes into things which do not belong to her; how she violates her duty to her husband; how unwarrantably she brings odium and disgrace upon religion by presuming to question any of the proceedings of a known religious man like myself! Then she has a way of introducing into discourse scraps and maxims from some sermon or other which we have lately heard: as if my memory were not as good as her own! or as if I were not able to see that the words happened not to be worth remembering, or that they had nothing to do with the present occasion! Then she makes no allowances for proper difference of behavior to different people who do business with me. If a customer of low rank uses a profane term, I am very ready, as far as prudence permits, to let him see that I am offended at his taking such a liberty before me. Surely an occasional proceeding of this kind is bearing my testimony against profaneness. But, if a rich employer should pour out half-a-dozen oaths in a sentence, would he at all care if I were to put on a grave face? Not in the least. I therefore look under such incidents exactly as usual. Why am I to incur the risk of displeasing him, when it is plain that no good would follow? Am I not forbidden to cast my pearls before swine? I could give you twenty similar examples. Sir, there is no sin, in my opinion, more abominable than that of casting blame, directly or indirectly, on a religious man. What would my wife have me to do? I hear two sermons, sometimes three, on a Sunday, and one every Tuesday evening, and have family prayers morning and night. She knows

that I would on no account suffer a romance to pollute my shelves; and with what indignation I flung into the streets a pack of cards, which, by some mistake, had been sent to my house. I never attend public places, or any other wicked amusements; but make my evening cheerful at home with a comfortable supper, and a little innocent rum and water. I believe the world to be utterly corrupt, and always speak of it as such: and as to spiritual pride, there is no person who discerns it more speedily, or censures it more frequently or more severely. But I will not be betrayed into self-commendation. I proceed, therefore, to a practical affair, about which she has more openly told me her mind than she has done respecting any of the points to which I have hitherto alluded. We have three daughters, all completely grown up; and, of course, the possibility, not to say more, of their being settled in marriage presents itself. They are very dutiful and good girls; and, I am confident, will not let their affections be entangled, much less will they countenance any overtures, without the previous approbation of their parents. Now, Mr. Editor, there are two principles respecting the subject in question on which my wife and I are agreed. Most certainly, Sir, such a man as I would never consent, nor would my wife, that a child of ours should marry a person who is not religious; and we should equally refuse to give our daughter to a husband who could not maintain her comfortably in the line of life in which she has been brought up. But in the application of these principles we are not altogether in unison; and as circumstances, of too private a nature to be specified, now occur, and others are likely to occur, which might be improved into opportunities of advantageously disposing of one or more of these girls, I wish to hear your opinion upon the matter, as far as I can properly explain it, and shall attend to your advice as far as I judge it to be prudent. My wife professes that a certain portion of religion, if I may so express myself—that is to say, as much, to use her own language, as is essential to constitute a decidedly religious character—is indispensable in her daughter's husband; and that it is a sin, both in the child and in the parent, knowingly to be satisfied with less. For my part, I do not like tying myself down by assenting to abstract pro-

positions. They are very awkward, Sir, and incommodious; and often stand much and needlessly in a man's way. My maxim is this: a wise man will be guided by circumstances. The man who shall marry one of my daughters, must, no doubt, be religious. But is it to be supposed that I have so little regard to a commandment of Scripture, as not to hold fast the wisdom of the serpent? Sir, there are degrees in every thing. The rational way, in my mind, of considering the matter, is this: Religion is unquestionably a very good thing, and the best thing, and an indispensable thing; and I have admitted as much to my wife again and again. But wealth is likewise a very good thing; and a high connection is a very good thing; and a proper degree of consequence is a very good thing; and the natural appendages to these very good things are themselves very good things also. It is necessary, therefore, and most reasonable, that in proportion as I find in a man who proposes himself to my daughter, a larger share of some of these good things, I should be satisfied with a less share of others. This is a truth to which my wife's understanding is impenetrable. She is willing enough, indeed, to make an abatement in the article of money, and in some other points, for the sake of an addition to religion; but she is utterly averse to abate in the article of religion, for the sake of any or of all of the rest. Was there ever such an instance of partial and narrow views? What, Sir! if there should be two candidates for the honor of being my son-in-law, one of whom has two thousand a year and the other four; am I to expect as much religion in the latter as in the former? Both of them, Mr. Editor, must no doubt be religious; but to require equal religion in the richer of the two, would be to account his additional two thousand a year as nothing. No, no; I am desirous to do justice—to make a fair deduction on this head; and a fair deduction too, as I ought, for a higher connection—the contingent prospect of a title, and for every other good thing in the scale. But my wife, I verily believe, not only would make no such deductions, but is blind enough to affix no value to any excess of wealth beyond what is requisite, as I have already stated, for the comfortable support of her daughters in the line of life in which they have been educated; and, in fact,

regards such an excess, as well as higher connections and similar good things, as absolutely undesirable, and as gilded snares. She harps upon such texts as these:—"Mind not high things:" "Give me neither poverty nor riches:" "How hardly shall they that have riches enter into the kingdom of God:" "Be not conformed to this world:" "Love not the world, nor the things of the world, the lust of the flesh, and the lust of the eye, and the pride of life." Then she talks of the *spirit* which these texts inculcate; as if I were likely to be ignorant of it, or as if it were not to be accommodated to times and circumstances! The only point on which I am somewhat at a loss, is to determine what, in such cases as I have described, is the *quantum* of abatement, the *amount* of deduction, which, consistently with my character as a religious man, I may admit. For example: if of two suitors, one is twice as wealthy as the other, needs he to be more than three-fourths as religious? To abate half, might be too much. I want, therefore, to know the proportion according to which deductions for various balancing advantages are to be computed. The most satisfactory and compendious method, Sir, will be for you to give us your opinion on the general subject in one view, by drawing it up in the shape of a multiplication table, or by arranging it in parallel columns, like different scales of degrees affixed to a thermometer. A single inspection will then remove every doubt. We shall instantaneously perceive the ratio which different good things bear to each other. We shall perceive, at a glance, in what degree a better house may countervail a better temper; or higher connections stand in the place of lowliness of mind; or a larger fortune make amends for a defect of Christian zeal; or knowledge of the world be accepted as a substitute for insight into doctrinal truth.

O. M.

If you are a parent, remember how solemn are the obligations which rest upon you, to "bring up your children in the nurture and admonition of the Lord." If you are a child, forget not the commandment; to "honor thy father and thy mother."—*Cecil.*

PERSECUTIONS.—No. IV.

SIMEON OF JERUSALEM.

The Holy City was the place where persecution raged most severely. The vials of wrath, at first, fell upon the immaculate Son of God, and then upon his humble followers. The *leaders* of the "little flock" were especially pointed out as victims to the fury of the mob. We have already referred to the tragical scenes which transpired while James presided over the church at Jerusalem. Faithful *Simeon* is generally believed to have been the second pastor of that primitive Baptist church. He was the son of Cleophas, brother of Joseph, and consequently cousin to Jesus Christ, according to the testimony of Hegesippus and Eusebius.

Simeon is supposed to have been elected pastor of the church at Jerusalem about A. D. 70, at the age of 75 years, after the removal of the members to Pella.*

From the death of James until the capture of the city, eight years intervened, though Eusebius incorrectly states, that the capture immediately followed the martyrdom of James. (B. III., c. 11.) His object was, to prove that there was an unbroken succession of bishops in that church. During the eight years, however, above alluded to, there is no evidence that there was any bishop in the Jerusalem church, although Simeon lived in that city during the whole time. At the end of eight years he was elected by the suffrages of the members. Indeed, it is not certain that James the apostle was appointed pastor of the church at Jerusalem, although we incline to the opinion that he may have acted as such, and presided over that body.†

There is much confusion in the statements of Eusebius in reference to apostolical succession; and he finally declares:

* Pella was a considerable town about eighty miles north-east of Jerusalem. After the latter city had been surrounded by the Roman armies, A.D. 67, the Roman general was bribed to withdraw his forces for a time, and then all the members of the church removed to Pella. If they had tarried a week, and perhaps one day, longer, they could not have left the city.

† See Bap. Mem., vol. VI. p. 131, and onward.

"We have not ascertained in any way that the times of the bishops of Jerusalem have been regularly preserved on record." There has been little in ancient or modern times, excepting vague and corrupt traditions, upon which to rely in proving an unbroken apostolic succession. This Episcopal dogma cannot be proved from the Bible or credible history. Give us *Bible episcopacy.* Nothing else will do.

Simeon lived to an advanced age; but suffered much during the latter years of his useful life.

Eusebius informs us, that he probably suffered martyrdom in a popular insurrection under Trajan.* Hegesippus says, that Simeon, having borne the accusation of Christian, although he was tortured for several days, and astonished both the judge and his attendants in the highest degree, terminated his life with sufferings like our Lord, at the age of one hundred and twenty years. This tragical scene was closed by his crucifixion.†

We cannot, with certainty, decide in what year that sad event took place; but it must have been a few years after the death of John the apostle—probably about A. D. 105.

Eusebius endeavors to prove a succession of bishops of Jerusalem down to Hermon, making thirty-nine. Justus was the next after Simeon; Zacheus the next; and so on: but there is so much contradictory proof in reference to the matter, that nothing satisfactory can be ascertained; and it is no more certain, at this day, that Episcopal clergymen are successors of the apostles, than that clergymen of other denominations are. The succession is broken, and cannot be repaired.

Eusebius also makes out a succession of nineteen bishops of Antioch, commencing with Evodius, and ending with Tyrannus; twenty-nine bishops of Rome, commencing (after Peter and Paul) with Linus, and ending with Miltiades; eighteen bishops of Alexandria, commencing (after Mark the evangelist) with Annianus, and ending with Alexander; seven bishops of Laodicea, beginning with Thelymedres, and ending with Theodotus; and six bishops of Caesarea, beginning with Theophilus,

* Euseb. Hist. Eccl., lib. III. c. 32. † Euseb. Hist. Eccl. lib. III. c. 32.

and ending with Eusebius. Many of them are said to have been martyrs to the cause of the Redeemer.

There were various cruelties inflicted upon the disciples of Christ, during the second century, by the emperor Adrian, the adopted son and successor of Trajan, as well as by Pius Antonius, and Marcus Aurelius. In the second year of Adrian, Alexander, bishop of Rome, is said to have been martyred. Heron, also, bishop of Antioch, Sixtus, another bishop of Rome, and many Christians in private life, suffered death by that cruel emperor.

Under Pius Antonius, the successor of Adrian, Telesphorus, a bishop of Rome, is said to have suffered death by order of the emperor, near the commencement of his reign, though Pius was rather less severe than his predecessor. After a time, however, great disturbances were produced by certain heretics, who passed as Christians, and a grievous persecution was raised. This drew out the masterly apology of Justin Martyr for Christianity, addressed to the emperor. It effected the desired result, and an edict in favor of the persecuted, was enacted. Many learned Fathers in the church were soon called to yield up their lives for defending the cause of their blessed Savior; but they feared not the tyrant's power, they cheerfully submitted to the severest tortures of their foes, passing joyfully and triumphantly to their rich reward in heaven.

EDITOR.

A STRANGE THING.

A friend of Tedyuscung once said to him, when he was a little intoxicated, "There is one thing very strange, and which I cannot account for; it is why the Indians get drunk so much more than the white people." "Do you think strange of that?" said the old chief; "why, it is not strange at all. The Indians think it no harm to get drunk whenever they can; *but you white men say it is a sin, and get drunk nevertheless!*"

EXEGESIS OF 2 COR. 12 : 16.

Does this passage teach that the apostle resorted to craftiness in prosecuting his labors?

From the commencement of the tenth chapter, to the close of this epistle, the attention of the apostle seems directed to the aspersions made against him, by such as were opposing him in his labors for the greatest spiritual good of the Corinthian church.

The first verse of the tenth chapter, evidently contains an allusion to some opinion which had been held or expressed by this class of persons, where he says, "Who in presence am base among you," that is, so considered. The tenth verse, in the same chapter, directly notices what they had actually spoken; "For his letters, *say they*, are weighty and powerful," &c. The sixth verse of the eleventh chapter, is plainly an allusion to some expression derogatory to the apostle, to which he replies as follows: "But though I be rude in speech," that is, in your estimation, "yet not in knowledge." The twelfth verse, again, asserts a declaration in reference to his enemies, and their disposition to find fault. "What I do, that I will do, that I may cut off occasion from *them which desire occasion.*"

The twelfth chapter continues the subject of answering objections, and from the twelfth to the eighteenth verse, takes up a particular point, which he presents so clearly, as evidently to be beyond contradiction, that he had manifested a disinterestedness to pecuniary consideration in his labors. In the thirteenth verse, he says, "I was not burdensome to you;" and again, in the fourteenth, "Behold the *third time* I am ready to come to you, and I will not be burdensome to you."

Here is the connexion in which the passage under consideration stands. It is evidently the utterance of an idea which they are supposed to advance, in reply to what he had said. A calumny uttered, in view of his benevolence, by his enemies, and repeated by the apostle himself. As if he had said, Ah, though you cannot deny this, you say, do you, to it all, "Be it so, I did not burden you, nevertheless, being crafty, I

caught you with guile."* In reply to this the apostle appeals directly to the facts, which do not make sense with the passage, except as a question.

In what the alleged craftiness consisted, we must infer from the reply which he makes, and the fact of a reply such as we have here, goes clearly to establish the conclusion, that the passage cannot be understood as *asserting* the apostle's craftiness.

In the seventeenth and eighteenth verses, he appeals directly to them whether by *others* he had sought to obtain that to which he professed *himself* to be indifferent. "Did I make a gain of you by any of them which I sent unto you? I desired Titus, and with him I sent a brother. Did Titus make a gain of you? Walked we not in the *same* spirit? walked we not in the same steps?" Such questions plainly indicate the character of the charge he was considering, viz: that though he had not directly sought a reward of them, it was merely the *show* of disinterestedness, for the purpose of more effectually accomplishing a selfish purpose through others.

Such a bold appeal seems to settle the question of any stratagem on the part of the apostle, as well as to determine the point under consideration in the sixteenth verse.

While no countenance seems here to be given to the idea of using any artifice, even for the accomplishment of a good object, (and I do not find such an opinion of the passage maintained by any expositor,) the apostle elsewhere, denies explicitly that he resorted to such means. See 1 Thess. 2 : 3, 5. 2 Cor. 4 : 2.

Wherever this view of the passage has been entertained, it seems to have resulted from a superficial notice of it,—an attention to sound rather than sense. W. C.—t—v.

* The writer is informed that in some copies this verse is marked as a question, though he has not been able to examine.

ONWARD.

BY JEMIMA L. DOWLING

Soldier—'mid the battles's fray,
On! thy hand may win the palm!
Though perils gather round thy way,
Bold thy spirit—strong thine arm!
Onward—battling for the free,—
Thine a nation's praise shall be.

Sailor, while the breakers dash,
Firmer brace thy sinewy form!
'Mid thunder's roar and lightning's flash,
Stem the billow—brave the storm!
Onward—o'er the black'ning sea—
Safely moored thy bark shall be.

Wand'rer from thy father-land,
Pines thy heart to breathe its air?
Yearning towards the social band,
Long since left to mourn thee there!
On—o'er mountain, plain, and sea,—
Fond ones soon shall welcome thee.

Soldier!—in earth's warring vale,
Fearless 'mid thy foemen ride!
Seaman!—on, through Life's rough gale
Faith thy compass—Christ thy guide
Pilgrim!—ever onward flee,—
Home and Heaven are waiting thee!

Kinderhook, March, 1848.

MARTHA WASHINGTON.

See Engraving.

BY GRACE GRAFTON.

In the bright galaxy of female worthies, there is one name to which every American woman turns with even more of fond affection than of respectful admiration. It is the name of Martha Washington—the beloved and honored wife of the Father of his country; of him who was "first in war, first in peace, and first in the hearts of his countrymen." The distinction was an enviable one, which made her the chosen of his heart, and the sharer of his fame; but it was well merited by personal excellencies on her part, which have seldom been equalled.

Eminently beautiful in form and features, descended from one of the noblest families in the Old Dominion, and allied by both her marriages to others not less distinguished, this illustrious woman might seem to have formed a shining mark for the shafts of envy and detraction. But she bore her honors so meekly—her native firmness and dignity were so tempered with winning softness and feminine delicacy, and her refinement of manners with unaffected benevolence, that envy stood abashed in her presence, and detraction turned away from the sight of excellencies it could not depreciate. Her character was one of deep sensibility and strong passions, but it was sensibility guided by judgment, and passion guided by reason and religion. In her, the sorrowful, the timid, and the erring, found a sympathizing friend, and a judicious counsellor, for she felt that her "mission on earth was to pity and to heal, and believed that the strongest and purest have within them the germs of those frailties which conquer the weak." The heart of her husband safely trusted in her, and amid all the cares and trials of public life, never, during his whole eventful career, was he disappointed in his reliance on her wisdom, her prudence, or her affection.

But it is not as the high-born and courtly belle of the drawing room—not as the admired and envied wife of the hero and the statesman, that I wish to present Martha Washington to the attention of my young countrywomen. It was the crowning excellence of her character as a woman, that she possessed in rare perfection, those domestic virtues which render home an earthly paradise. She was formed to be the ornament of society, but at an early age, she retired from its noise and glitter, into the calm privacy of domestic life, and there, as the idolized mistress, the tender mother, and the fond and faithful wife, her days were filled up with duty and usefulness. In all the details of household economy, she was an adept, and if she was, beyond dispute, a lady in the parlor, she was equally so in the terra incognita to most fashionable ladies—the *kitchen*. Her skilful management, and efficient control were felt throughout every part of her extensive establishment,

and during the long absences from home which her husband's public station rendered necessary, she sustained the additional load of care thus thrown upon her, with an ease and cheerfulness that knew no variation and no abatement. The accomplishments of Martha Washington, were not, like those of too many at the present day, "kept for show," and worn only in the presence of company. They were made to contribute to the happiness of all around her, and like the rich setting of a diamond, only gave additional beauty to a character whose sterling value they could not materially enhance.

There are comparatively few who possess the proud but dangerous gift of genius—and to the multitudes who have no such distinction, I would say—Martha Washington was not "a genius." But she possessed what is in reality more valuable; good common sense, and intellect sufficient to direct it in the very best manner, to all the practical purposes of life; reasoning powers, strengthened by a thorough course of mental discipline, and above all, that genuine piety which led her to forget herself, in seeking the glory of God, and the happiness of her fellow-beings. Her own character was one of transparent simplicity, and truth and candor were impressed on every line of her speaking countenance. Hers, in an eminent degree, was that charity which "thinketh no evil," for though she usually read character accurately, it was strictly true in her case, that—

> "Oft though wisdom wake, suspicion sleeps
> At wisdom's gate, and to simplicity
> Resigns her charge, while goodness thinks no ill,
> Where no ill seems."

Is the character I have faintly and imperfectly sketched, winning and attractive to my youthful readers? It is indeed one of rare symmetry, but there are about it no points of unattainable excellence to discourage all attempts at imitation. The guileless simplicity, the warm and generous sympathies, the untiring energy, the lofty purpose, and the consistent piety of Martha Washington, are virtues that may be cultivated by the humblest daughter of the land which gave her birth. Let woman be but true to herself—to her nature and her destinies; let her dare to break away from the slavery of fashion, and the allurements of pleasure, and seek her happiness in the path of duty alone—then would every household be blessed with a presiding spirit such as Martha Washington, and the purifying influences of home flow out in streams of life and blessing through the land.

MONTHLY RECORD.

MISSIONARY INTELLIGENCE.

The Baptist churches of New-York city and vicinity, raised about $8.000 for foreign missions during the month of March.

Rev. Mr. Vinton, and lady, (Baptist missionaries in Burmah,) with their two remaining children, and two Karen christians, arrived at Boston, March 22. They buried their youngest child at Cape Town.

The authorities at Canton, China, have allowed Bro. Roberts (Baptist missionary) $1,394, as an indemnity for his loss by the ravages of the Chinese mob.

ITEMS.

FRANCE.—There has been a remarkable revolution in that country, in favor of liberty. The government undertook to suppress reform banquets, and the people arose *en masse* in Paris, and asserted their rights, crying, "Down with the king,—down with Guizot," &c. A hundred thousand soldiers were in the city, but could not restrain the populace from acts of violence. The excitement became intense; and, finally, the king, finding it impossible to control the people, abdicated the throne, Feb. 24, in favor of the Count de Paris, son of the Countess of Orleans; and immediately left Paris, with his family. As soon as the royal family had left, the populace entered the Tuilleries, destroyed the furniture, and finally took the throne, paraded it through the streets, and burned it. On the 25th, the republic was proclaimed, and officers of the new government appointed. This spirit of freedom will not stop in Paris or France, but must, ere long, if not immediately, extend throughout Europe. The news of it in England, Prussia, Austria, Bavaria and Italy, caused great commotion; and attempts, on the part of the people, were made, to secure their freedom.

Since writing the above, we learn that the same spirit has already extended to various parts of the continent. The Pope has been obliged to grant a constitution to Italy, by which the Pontiff's power is much curtailed. Prince Metternich, who, under the emperor, has oppressed Austria and the adjacent countries for a long time, has been obliged to flee for his life. The emperor even has been compelled to yield to the demands of the people. The Senate at Hamburgh have decided upon a separation of church and state, and have granted civil and religious freedom. King Leopold has declared his willingness to allow Belgium any privileges which the people demand. The king of Prussia has made important concessions. Cracow, in Poland, has proclaimed a republic; and Russia is up in arms against the farther approach of freedom. All of the thrones of Europe may be swept away. It is a remarkable fact, that the persecution of Baptists in France, was the means of overthrowing the monarchy. A law made many years ago, but not enforced, to restrict political meetings, was strictly enforced in reference to the religious meetings of our missionaries. The Baptists being condemned, Guizot by the same law undertook to suppress the great Reform Dinner; and this led to his fall and that of the monarchy.

REVIVALS.

Troy, N. Y., up to March 20, more than 150 had been received into the churches. Sixteenth-st. Church, New-York City, 41 baptized up to March 20. Mobile, Ala., 24 baptized. Morrisville, 38 baptized up to March 14. Revivals are in progress at Yale College, Williams College, and the University of Vermont. Berwick, Columbia Co., Pa., 60 hopeful conversions. Byron, Ill., 65 hopefully converted, up to Feb. 13. Big Sinking, Wayne Co., Ky., 50 converts. Cloverport, Ky., 30 added to the church.

MINISTERIAL CHANGE.

Rev. T. G. Freeman, formerly from the north, has become pastor of the Baptist Church in Natchez, Miss.

MONTHLY LIST.

Deaths of Baptist Ministers.

William Witter, Ontario, N. Y., Sept. 12, aged 60.
David Barrett. Mooreville, Washtenaw Co., Mich., Oct. 30.
Calvin Robinson (Licentiate). Madison University, N. Y., Dec. 3, aged 22.
Isaac Denton, Clinton Co., Ky., Jan. 22, aged 80.
Thomas A. Legrand, Appomattox Co., Va., Feb. 14, aged 54.
William Parkinson, New York City, March 10, aged 74.

Ordinations.

G. H. Benton, Granville, Putnam Co. Ill.
S. W. Sexton, Antioch, Warren Co. Mi., Oct 10.
Frederick Denison, Westerly, R. I., Nov. 16.
D. P. Everett, Rehoboth, West Florida.
James M. Knight, Mount Bluff, Madison Co., Va., Nov. 19.
Benj. Whitfield, Mount Bluff, Mad. Co., Va., Nov. 19.
E. Tilton, Harrison Co., Ohio.
Andrew Broaddus, Jr., Mt. Calvary Ch., Va., Nov. 20.
Joseph K. Hornish, Elizabeth, Alleghany Co., Pa., Dec. 22.
John A. Smith, Middlefield, Gesauga Co. Ohio, Dec. 22.
P. E. Collins, Selma, Ala., Jan. 16.
M. R. Fory, Newbern, N. C., Jan. 30.
Geo. W. Stickney, Camden, Me. Feb. 9.
Lorenzo Tandy, Hancock, N. H., Feb. 16
William Putnam, Batavia, N. Y., Mar. 1.
John Pettes, New York City, March 16.

Churches Constituted.

Sadlick, Monroe Co., Ky., Oct.
Atlanta, Ga.
Annesville, Oneida Co., N. Y.
Mt. Olivet, Hanover Co., Va., Oct. 22.
Hoosic Falls, N. Y., Nov. 16.
Newville, De Kalb Co., Tenn., Nov. 21.
Frankford, Pa., Nov. 25.
Bridgeville, Pickens Co., Ala.
Pensacola, Fa.
Fairmount, Covington Co., Ala.
French's Beach, Lincolnville, Me., Dec. 22.
Laurel, Ohio, Jan. 1.
East Highland, Mich., Jan. 19.
Mount Vernon, Mich , Jan. 29.
Lansing, Mich., Feb. 5.
Westport, Oldham Co., Ky., Feb. 14.
Humphreysville, Ct., March 15.
Blackwoodtown, N. J., Feb.
Cleveland, Ohio (2nd ch.), Feb. 15.
Philadelphia, Pa. (Schuylkill, Sixth-st.), Feb. 21.

Dedications.

Medina, Med. Co., Ohio, Aug. 12.
Bloomingsburg, Ohio, Oct. 31.
Franklindale, N. Y., Dec. 9.
Bap. Bethel, Boston, Mass., Dec. 9.
Orleans, Ont. Co , N. Y., Jan. 12.
Recklesstown, Burlington Co., N, J., Jan. 19.
Red Creek, Wayne Co., N. Y., Jan. 25.
North Livermore, Me., Jan. 27.
Adams, Jeff. Co., Ohio, Jan.
Ware Village, Mass., Feb. 23.
Sag Harbor, Long Island, March 7.
Cincinnati, Ohio (first ch.,, March.

LITERARY NOTICES.

The Bible in Spain, and the Gypsies of Spain, by George Barrow, late agent of the British and Foreign Bible Society in Spain. New-York: Robt. Carter. pp. 380, 8vo. Thirteenth edition.

Here are two valuable volumes in one, containing the journeys, adventures, and imprisonments of an Englishman, while attempting to circulate the Scriptures on the Peninsula. The author was a close observer of facts, and accurately describes various scenery, customs, institutions, religious rites and superstitions, prevalent in those Catholic countries. He brings to light many valuable facts in reference to the foolish ceremonies of the Romish church, her opposition to the circulation of the Word of God, and violent persecution of those who attempt it. The description of the Gypsies, in the latter part of the volume, is truly curious and interesting. Copious specimens of their prose and poetry are given, and a valuable vocabulary of their language. The work is printed in small type and double columns, thus furnishing a large amount of reading in a comparatively small space.

The Martyrs and Covenanters of Scotland. New-York: Robt. Carter. pp. 233, 18mo. Splendidly bound, with gilt back.

This is one of the numbers of Carter's Cabinet Library, and an excellent little book, giving us brief biographies of a large number of martyrs, who suffered in almost every way, on account of defending and endeavoring to extend the principles of the reformation, in the sixteenth and seventeeth centuries. They were unyielding defenders of the faith, and willingly died the martyrs' death. It is exceedingly interesting to read of their firmness and pious fortitude, even to the last. 18,000 of these worthies suffered the greatest tortures their enemies could inflict. We commend this book, and the other mentioned above, to our readers. They are full of instruction and interest. They are beautifully bound, and will be an ornament to any library.

American Tableaux, No. I.—Sketches of Aboriginal Life. By V. V. Vide. New-York; Stanford & Swords.

This is an agreeable little volume, containing many incidents in reference to the early history of Mexico, which will cause it to be read with avidity at the present time. Some of the descriptions are fanciful, but founded on fact. Almost anything concerning the Aztecs will be read. It is handsomely bound in cloth.

The English Speller, by David Price. New-York: Stanford & Swords.

The author has so classed the letters of the alphabet, that the pupil will learn to distinguish them from the particular form of each, rather than from their consecutive arrangement, as is usually the case. The extremes of crowding together words without any similarity of formation, or having too many words sound alike, are avoided. These, and other arrangements introduced into the work, are decided improvements, and will commend it to the public. We trust that the enterprising publishers will be well rewarded by an extensive sale of their works. These two books may be found at 169 Broadway.

SERIALS.

Universal History of the World, Nos. 1 and 2. New-York: W. H. Graham.

This promises to be a valuable work. It is to be issued at Leipsic and London; but, by a special arrangement, the American edition will appear first. It will probably contain more than 2000 8vo. pages when completed. We have not had time to examine the work extensively; but we think that it will be found to be a thorough, instructive, and attractive book. The first four numbers will make a volume of *ancient* history—25 cents a number. Call at the Tribune Buildings, and see it.

The Devotional Bible, Nos. 32, 33, 34 and 35.

These extend to 1st Kings, 12: 33. The engravings are magnificent. "Paul preaching at Athens," is worth a dollar.

RECENT DISCOVERIES

BY REV. J. BELCHER, D. D.

The Baptist Memorial, it is distinctly understood, is intended for the use of Baptists; and inasmuch as we have many evils to correct, many suggestions to make, and many writers for whom to make room, our valued brethren of other denominations will not, we hope, take it unkind if we say but little about *their* affairs, so long as they can bear witness that we attend to *our own*. But as we highly appreciate their character, talents, and learning, we love occasionally to look over the wall of separation, and extend to them the hand of friendship; nor can we doubt their readiness to reciprocate. We really hope that a nearer acquaintance may increase our fellowship.

As we carefully cherish an especial anxiety to extend sound literature, especially *Christian* literature among our young people, whenever brethren of other bodies publish matters of Biblical science we hope they will allow us, in a condensed form, to transfer them to our pages; and happy, surpassingly happy shall we be, if they do us in return the honor of speaking kindly of our humble labors.

But as we wish to be known by our works, rather than our professions, we proceed to announce to our brethren throughout these United States, aye and across the wide Atlantic, that men of high character, of profound learning, and of great influence, have recently made discoveries, the results of which no man can foresee; but, *if proved*, they will most assuredly lead to the ruin of the Baptist body throughout the world; and the sooner the better, say we, *provided always*—that better people take their places. But we really beg pardon; the learned brethren are waiting to come forward.

Well then, the first is the Rev. Dr. Cumming, an amiable and learned Presbyterian clergyman of London: he tells us that "the jailor at Phillippi was baptized from a basin or bucket in that prison." The learned Dr. is a very decided enemy to Popery, but surely he must have been travelling among the musty records of

tradition to obtain this fact, for, unhappily, we do not find it in the New Testament. We are waiting with great impatience for his next speech, that we may fully make up our minds on the subject. For our own part, we had thought that as the Strymon ran close by "that prison," and as in the East the prisons all contain within their walls large tanks, in which the inmates daily immerse themselves, the jailor and his household might have been immersed in one or the other; but perhaps we were wrong. We shall probably get some medal, or sculpture, or somewhat of that kind, to settle the affair. Only we do hope it will be *old* enough, for most unfortunately such articles are generally too modern for our taste. We are very determined in that taste, and nothing will do, dear Doctor, unless it was struck during the first century. But, gentle readers, forgive us—here is a learned Episcopalian with something to say.—No, we are wrong, he is not here; but his handwriting is. We could not expect so pure, so learned, so Christian divine as he is, to be seen among the poor Baptists. Nevertheless, he is kindly disposed towards us, as will be soon proved. It has happened lately in the city of Philadelphia, where sundry singular matters do sometimes transpire, that a young gentleman, who was preparing for clerical orders in "the church:"—we do not mean the old Catholic Church, but the Episcopal—what was formerly called the *Protestant* Church;—well, this said young man examined the New Testament, became a Baptist, informed his reverend friend of it, and received a reply of which the following is word for word, and letter for letter, *italics* into the bargain, an extract:—

"I warn you, my young friend, that you are venturing upon a most perilous and sinful step. To separate from the Church's communion, you know, is *schism*—and that is a fearful sin—To repeat Baptism is *sacrilege*—*To join a sect* is to put yourself where you will have no priesthood, no sacraments, no covenant-title to any gospel privilege or promise—And then you are to take down the monstrous dogmas of the Calvinistic Theology—a scheme which, I must think, is about the worst libel upon the gospel that the Christian world presents, except the horrid figment of Popery itself."

Now what can be more horrible than that? We are utterly undone. Yes, on reading it over the second time, we see it is even stronger than poor old Archdeacon Daubeny's turning us over to "the uncovenanted mercies of God," though we really think they

committed "sacrilege" in stealing the original idea from the worthy old Englishman. If indeed we might yet venture, drowning as we are, to catch at a straw, we would ask the learned Doctor to *prove* what he says. Is it indeed certain that *schism* is separation from a church, or does it not rather mean a rent *in* a body? Otherwise, we would respectfully ask, whether the Protestant Episcopalians did not commit schism when they left the old church of Rome? We should like to have our learned friend's definition, too, of *sacrilege;* for we are utterly unable to understand the indictment as it is now expressed; moreover, as at present advised, we cannot comprehend what meaning the term "sect" here conveys, because it seems, whether it describes a section or part, or a body broken off from another, in either case to apply to the worthy Doctor's own church. We are aware that there is an orthodox definition of the matter, because we remember to have heard some years ago, the late "His Grace the Most Reverend Father in God the Archbishop of Canterbury" say in his place in the British House of Lords, that the Church of England was a Church, and the Church of Rome was a Church, but that all the others were sects. But then, most cruelly, this definition excluded the Episcopalians of America; and our learned friend evidently excludes from his definition the Church of Rome. Surely this last was ungrateful, for where could he obtain episcopacy, apostolic succession, infant baptism, and a thousand other good things if she did not give them? We shall say nothing at all respecting the priesthood till our worthy friend has shewn us that the New Testament speaks of some other priesthood besides "the Apostle and High Priest of our profession," and the whole body of believers in Christ, who are described as "a royal priesthood;" neither are we careful about any other sacraments than those which Jesus Christ instituted, which we think the Doctor and his friends have corrupted, and have come under the ancient charge, "Ye have changed the ordinances." Nor have we a word to write about "the monstrous dogmas of the Calvinistic Theology," but turn our friend to the tender mercies of his Diocesan, and his brethren the clergy of his own church, who will tell him that the Articles, the Homilies, the Ritual, and the most eminent Divines of his own dear church, are all infected with these "monstrous dogmas."

But alas, another, and a more wonderful gentleman, a Presbyterian clergyman, west of the city of Philadelphia, wishes to inform

the Baptists, and to prove to them too,—that the Savior denounced our body, as those who make proselytes, and make them more the children of hell than before; he has a painting *two thousand years old*, (old enough in all conscience,) painted by one of the prophets, shewing the candidates for baptism on the banks of the Jordan, waiting to be sprinkled "over running water" like as the birds were killed under the law; moreover he shews from exact measurement that no one could ever have been immersed in Jordan for want of depth of water sufficient for the purpose:—that baptism did come in the place of circumcision he demonstrates from a certified copy of the parchments which Paul left at Troas, which the said reverend gentleman has obtained. Again, he is able to prove that the Jews circumcised children of both sexes, and that Christians of the present day have faith enough for their children, as well as for themselves, clearly entitling them to baptism. But we are waiting for these wonderful sermons to be printed—and then—yes, then, if we continue to live, we shall, of course, carefully review them, even though a copy should not be sent for that purpose. In the mean time, gentle readers, "Consider of it, take advice, and speak your minds."

Fearing that the playful spirit of these remarks may possibly be misunderstood, we have resumed our pen seriously and urgently to entreat our beloved christian brethren of other denominations to cultivate a deep sense of our common responsibility to our adorable Master. These attempts for victory—these displays of gladiatorial skill—these labors to get rid of the results produced by preaching the obligations of Christians to obey all the commands of the Lord Jesus, may indicate great power and tact, and may sometimes temporarily accomplish their purpose; but do our brethren thus act in accordance with the will of the Great King of his Church? Are they means on which they can ask for his blessing? Do they feel that in the solemn interview they will shortly have with him, their conduct and motives will meet his approval? May we all act as "those who shall give an account."

Let me live so that Satan may have as few bitter morsels as possible to throw in my cup of comfort.

Let me be very careful, if I ever do any good, that I do not afterwards more harm.—*Cecil.*

SPIRIT IN WHICH REPROOF SHOULD BE GIVEN.

PERHAPS this duty would be more practised if it were not frequently so ill performed, as to produce few, if any, beneficial effects. Allow me, then, to endeavor to point out some of the most prevailing faults in executing this duty.

1. Many are forward in giving advice to others, who appear very little aware, that they stand in need of advice themselves, and very little disposed to receive it. Such persons ought not to hope that their admonitions will be well received. Indeed, they can seldom understand the real nature of the maladies they would cure, or discover the proper remedies.

2. Others perform this duty only by fits and starts, under the guidance of feeling or caprice; or they select those faults for censure, from which they are, in their own opinion, remarkably free; while they obviously pass by others, perhaps more deserving of notice, to which they themselves give way. Let not such advisers complain, if their reproofs are slighted.

3. Not a few, whilst their professed object is the correction of faults in others, are in reality indulging faults in themselves. We often see an assumption of superiority; a display of sagacity, or of powers of discrimination; the gratification of ill-humor, or the irritability of wounded self-interest, furnishing a reprover with stronger motives for undertaking his task, than the love of God or man! He can know little of mankind, or of his Bible, who expects reproof to be ever free from a mixture of human frailty and corruption. But where bad motives evidently *predominate* in the individual who lifts the rod, we must not wonder if a stubborn shield should be opposed to the stroke, however well it may be deserved; instead of the back being turned in Christian humility to the smiter. How can religious sentiments, from such an adviser, appear amiable? However just they may be; however well selected and well expressed, they will seldom or never make their way to the heart, and produce their proper effect. On the contrary, there is great danger lest such reproof should leave the party on whom it falls, not only unamended, but less corrigible than before.

4. Where the motive of the reprover is right, he often fails of doing good, by a want of judgment or prudence in his proceedings.

Perhaps his natural temper, or his sense of duty, may give a tone of *undue severity* to his rebukes. He may call this plain dealing and faithfulness; but unless the meekness and gentleness of Christ are apparent in his conduct, let him not flatter himself that it is truly Christian. It will be likely to appear to him who is reproved, farther removed from the Christian spirit than it really is; and his mind will dwell on its unkindness to himself.

We would remark, that the habit in some ministers of the gospel, of preaching what are called scolding sermons, generally has the effect to defeat the very object aimed at by the speaker.

The time may be well chosen, but the subject of our reproof, or the arguments we use, may be ill chosen. The mind is often accessible to one truth, when not to another; or to part of a truth, when not to the whole. It will also often yield to the force of one line of arguments, when it is steeled against another, which is in itself equally forcible and apposite. The discourses of Paul, recorded in the Acts of the Apostles, and so admirably adapted to the occasions on which they were delivered, and to the parties whom he addressed, afford us an excellent lesson on this subject. But our best instruction will be derived from the example of our blessed Saviour. How divinely wise was his conduct in this respect towards all, but particularly towards his disciples! We find him leading his followers on step by step to the knowledge of the truth; adopting the modes of instruction which were best suited to their abilities, and their preconceived opinions; and selecting occasions for infusing his doctrines when outward circumstances best favored their reception. Had he proceeded otherwise, would he (humanly speaking) have had any success in conquering their prejudices, and enlightening their ignorance, when we find how slow of heart the Apostles themselves, notwithstanding all his care and wisdom, were to believe what he said to them, especially on the subject of his own death and sufferings? Nay, we have it on his own authority, that even in the third year of his ministry he had omitted to open to them many truths, because their minds were not in a fit state to receive them; and it is strongly intimated, that those truths would not be revealed to them until after the descent of the Holy Ghost on the day of Pentecost. John ch. xvi. 12, 13. So wonderfully does the grace of God, in enlightening the understanding and sanctifying the heart, employ human means and human prudence as its instru-

ments! Instead, therefore, of acting on any *a priori* reasonings of our own, respecting the sovereignty of that grace, and the modes of its operation, it will become us to tread in the steps of our Saviour; like him to be always at work to do good in the world, and yet, like him, not to attempt to do every thing at once, or to suppose, that a very diligent selection of the best modes of proceeding, and of the best seasons and occasions for acting, in every case which may arise, is not of the highest importance. Rashness and want of prudence in our endeavors to promote God's glory, will produce many of the bad effects of unsanctified dispositions and bad motives.

5. But our endeavors to improve others in the way of reproof, will generally produce little or no fruit, if we do not preach to them by our lives, as well as in words; and if we do not earnestly pray for God's blessing on them, and on ourselves as their instructors. If the life of the teacher does not adorn his doctrine, and, by conciliating respect and affection, tend to soften prejudice, little good can be hoped for. As little can it be hoped, that the life of a teacher will adorn his profession, and be amiable and estimable in the eyes of others, if he does not feel his own weakness, and seek help from on high; and if he does not in true Christian love, and with a deep sense that every good and perfect gift descends from above, intercede earnestly in favor of the objects of his reproof and instruction, for those blessings of which he wishes them to partake. B. T.

EVENING EXAMINATION.

Did my gratitude for the last night's repose, and protection, awake with the morning light, to Him, who is the guardian of my sleeping hours? or was I like the brute, indifferent to His kindness and His care?

Did I rise with the breath of praise on my lips, and the spirit of devotion in my heart?—or were my thoughts scattered, and my affections earthly?

In my morning retirement with God, did I enjoy a nearness to Him, and taste the sweetness of communion with Him?

PERSECUTIONS.—No. V.

JUSTIN MARTYR.

THE time had now arrived, in the onward progress of the Christian faith, when especially the opulent, the powerful and the learned, as well as those in humbler life, were numbered with the followers of the Nazarene. These able, bold defenders of the new religion, grappled with the renowned philosophers of Greece and Rome, and successfully resisted their pagan sophistry, though shielded by the learning and refinement of those times. These Christian champions valued not their lives; but thundered in the very ears of emperors, causing them to tremble on their thrones. But finally their enemies prevailed—many of their number were sacrificed, and cheerfully endured the keenest sorrows, which were heaped upon them. Of this class were Polycarp, Ignatius, Hermas, Clement of Rome, and Simeon of Jerusalem, whom we have considered. There are also others, who were distinguished for talent, learning, and refinement.

One was Papias, Bishop of Hierapolis in Asia, who flourished during the first part of the second century. His public life is placed between the years 110 and 116. He was intimate with Polycarp and John the presbyter or elder, and probably with the apostle John. He wrote five books, called "Interpretation of our Lord's Declarations." They are not extant, but, according to Eusebius, were of an historical rather than of a doctrinal character, containing traditional accounts of Christ, his apostles and others, in primitive times. We have no certain information in reference to the closing period of this Bishop's life. He doubtless, in common with other christians, suffered for his Master if he did not become a martyr.*

Quadratus, Bishop of Athens, was a sufferer, and ably defended the humble followers of our Lord. He wrote an apology for the Christians, and presented it to the Emperor Adrian, A. D. 123 or 131.†

Aristides, an eloquent Christian philosopher of Athens, presented a learned apology to the Emperor about the same time.

Next appeared Justin Martyr, a distinguished light of those early times. He received the surname *Martyr* from the fact that he

* Euseb. Hist. Eccl. lib. 3. c. 29. † Euseb. 4. 3. Jerome c. 19.

sealed his testimony to the Christian faith with his own blood. He was one of the most learned fathers of the second century. He was born in Sichem, or Flavia Neapolis, a city of Palestine, about A. D. 89, was converted to christianity A. D. 133, having been directed, by an aged Christian, to go to the bible for instruction. He was in public life from A. D. 140 to 164 or 167. He was an adept in the Stoic, Pythagorean, Peripatetic and Platonic systems of philosophy, before his conversion, and finally embraced christianity as the only safe and useful philosophy. He travelled extensively and acquired a great amount of knowledge. Afterwards, he lived at Rome as a Christian philosopher, and devoted his talents to the advancement of the gospel.

He was a voluminous writer, and exhibited much learning, though his style was harsh and his temper ardent. Some of his writings have reached our times, though most of them have been destroyed. About A. D. 150 he presented a masterly apology to the Emperor Antoninus Pius, in favor of the Christians, and another about A. D. 160. Several works are extant in his name, which are spurious. His testimony was so decided and powerful against Paganism, that many enemies were raised against him, and finally Crescens, a pagan philosopher, accused him before the authorities of being a Christian, and he was martyred about A. D. 168. There is no evidence that Justin was not a Baptist, though he has been claimed as the first defender of infant baptism.

As he is the first Christian Father, whose testimony we have in reference to baptism, after the Apostolic Fathers, great attempts have been made to show that he favored pædobaptist views. It is admitted, on all hands, that no Christian Father, living before the time of Justin, alluded to infant baptism in their fragmentary writings which have reached us. Immersion, however, is obviously referred to by the Apostolic Fathers, Hermas and Barnabas. The former says, (Pastor. 3.) "Men descend into the water bound to death, but ascend out of it—sealed to life." Barnabas says (Ep. c. 11.) "We descend into the water and come out of it." Most of the German critics maintain that infant baptism was not introduced by Christ or the Apostles; but, at the same time, defend the practice on the ground of analogy or expediency. We will mention as included in this class, the distinguished names of De Wette, Von Cöln Rheinwald, Dressler, Matthies, Corrodi, Schneckenburger,

Hase, Lange, Winer, Hahn, Baumgarten-Crusius, Starck, Klein, Lindner, Paullus, Augusti, Bretschneider, Kaiser, Niemeyer, Olshousen, Böttiger, Neander and Schleiermacher. These and others expressly and pointedly affirm that no such rite existed until after the Apostolic age. The learned Schleiermacher goes so far as to say that "All traces of infant baptism, which one will find in the New Testament, must first be put into it."*

These celebrated writers not only maintain that infant baptism was not apostolical, but that it was not introduced until the third century. Of course, they do not consider Justin as advocating the practice.

Dr. Woods, of Andover, however, and some others, have taken the opposite view, and our readers will excuse us if we dwell a few moments upon this subject.

Justin, in his Larger Apology, (§61) speaks of those who have been "renewed by Christ," and the manner in which they "dedicate" themselves "to God." They "are taught (says he) to pray and ask of God with fasting the forgiveness of former sins, we praying and fasting with them. Afterwards, they are conducted by us (to a place) where there is water, and are regenerated in the same manner of regeneration as ourselves were. For they then perform the ablution in the water, in the name of the Lord God and Father of all, and of our Savior Jesus Christ and of the Holy Ghost." ******* "And the reason for this we have learned from the Apostles to be,† because we, being ignorant of our first birth, were generated by necessity (or course of nature) of the humid seed of our parents mixing together, and have been brought up in ill customs and conversation; that we should not continue children of that necessity and ignorance, but of will (or choice) and knowledge, and should obtain forgiveness of the sins in which we have lived by water, (or in the water)" &c.

It is clear from the latter part of this passage, that those who were baptized were persons who had received instruction "*of will*" (or *choice* as Wall explains it) "and *knowledge*." Of course they could not have been infants, who are not capable of receiving religious in-

* See his Christian Theology, p. 383.

† We give this in the words of Dr. Wall's translation of the passage. See Wall's Infant Bap. Vol. 1. p. 53.

struction and of exercising "*choice.*" Here then is decisive testimony against infant baptism. There is nothing in this whole passage, which has the least bearing towards that practice as some would have us believe. The candidates were conducted to a place where there was water, and they were "regenerated"—"they perform their ablution *in* the water." This certainly looks more like immersion than sprinkling. Semler, a learned German divine, says on this passage—"From Justin Martyr's description of baptism, we learn that it was administered only to adults."* Dr. Woods† of Andover supposes the following passage of Justin to favor infant baptism:—"There were many of both sexes, some sixty, and some seventy years old, who were made disciples to Christ (ἐκ παιδων) from their infancy or childhood." We are sorry if the Dr. did not know that παιδιον refers to little children, and παις to children of more advanced age or youth. "*From infancy*" is not a correct translation of ἐκ παιδων. It should be, *from childhood.* But there is the best of proof that these persons were not infants, for they were *instructed —made disciples* from childhood. They must certainly have been a very intelligent kind of infants.

Matthies (p. 188) says on the passage quoted by Woods, "These words mean simply that from childhood they were instructed in religion." Neander, Lange, Münscher, Rheinwald, Winer, Hahn, Starck and almost every one of the German critics, take the same view of the subject. Justin in another place says, "Those who believe are led to some place where there is water, and then bathe in the water."‡ This evidently relates to baptism, and how can bathing mean sprinkling or pouring?

Again he remarks, "We represent our Lord's sufferings and resurrection by baptism in a pool."§ Immersion is clearly meant here. A baptism in a pool which would represent the sufferings and resurrection of Christ, must have been immersion.

We feel compelled, then, to come to the conclusion not only that Justin has not advocated infant baptism, but that he has advocated immersion. We claim him as an eminent Baptist Martyr.

EDITOR.

* See Baumgarten's Rel. Contro. Vol. ii. p. 64.

†Wood's Infant Baptism, p. 112. ‡Justin Martyr, 1 Apol. 61. §Questio, 13. 7

THE DYING ROBBER.

AN OCCURRENCE IN IRELAND.

During the awful visitation of the cholera, a clergyman of the Church of England, after a day spent in visiting many a sick and dying person, had retired early, fatigued and exhausted, to his bed, hoping to enjoy, for a few hours, the repose which he had so much needed. He lay for some time, but he could not sleep; the scenes he had witnessed that day—the countenances of the dying, some racked with agonizing pain, and some in the livid, death-like torpor of the collapsed state—seemed still before him, and nervous feverishness from this excitement, banished sleep from his eyelids. "Oh!" thought he, "that men were wise, that they understood this, that they would consider their latter end!" and he shuddered at the fearful contrast which that day had presented to him, in the case of too many. The clock struck twelve, and he had just fallen into a slumber, when a knock at the hall door aroused him: he heard it opened, and in a few minutes his servant entered the room. "Sir, there is a man below who says he must speak with you." "Ask him his name and his business." Mr. T—— rose, dressed himself in haste, and taking the candle left by the servant, descended into the hall. The man stood close to the door. Mr. T—— approached, and held the light to his face, which he seemed rather anxious to conceal.—The countenance which he beheld was appalling; dark and thick mustaches covered his upper lip; the beard was long and neglected; the eye was sunk, and exhibited an expression of being long familiarized with crime, and reckless of its consequences. "What do you want with me?" said the clergyman. I want you to come to a dying man, who wishes to speak with you." "What is his complaint?" "Cholera." Mr. T—— hesitated; and at length said, "I cannot go with you; you do not even tell me your name, nor the place to which you would lead me; I fear to trust my life in your hands."

"You need not fear," said the stranger; "what end would it serve to take your life? Come with me, take no money, and on my honor, you are safe." Mr. T—— gave another glance at the man, and the word *honor*, connected with the appearance of such a being, made him smile. "Sit down," said he; "I will go with you." He went

again to his chamber, committed himself to the care of his Heavenly Father, prayed for his blessing on the visit to the dying man, and felt so strengthened and assured by his communion with Heaven that he seemed to have lost all apprehension of accompanying his ferocious looking guide.

He followed the man through many a street of a large and populous city; it seemed as if they traversed it in the whole length thereof, so tedious did his way appear. The watchmen were calling the hour of one, and still they proceeded. At length they came to a street, long and narrow, with houses bespeaking wretchedness, and well known as a quarter of the town remarkable for the vice as well as the poverty of its inhabitants. Here the guide stopped, and took out of his pocket a knife, and began to scrape away some earth from the ground. "I can go no farther with you," said the clergyman; but, considering he was as much in the power of the man as he could be in any possible situation, his courage revived, and he watched with intense interest, the movements of his strange companion.—After some time, he opened a small trap door, which disclosed a vault of considerable depth, from whence no ray of light proceeded. "Fear not, sir," said the man, as he let himself down by a rope fastened to the inside. Mr. T—— felt at this moment the awful horror of his situation. He might have fled, but he knew the man might soon overtake him, and in the dark he could scarcely find his way back. He therefore determined to see the end of this strange adventure, and committing himself again to the care of the Almighty in a short ejaculatory prayer, he watched at the end of the pit, until he saw a light glimmer within it, by the faint rays of which, as it approached nearer, he saw the man place a ladder firmly, ascend a few steps, and entreat him to descend, assuring him again of his safety. He did descend into this pit of darkness, which reminded him of the descent of the prophet into the den of lions; for at the bottom, stretched upon the ground in different attitudes, he beheld a number of men, savage and ferocious as beasts of prey, who, raising their haggard countenances, stared wildly upon him. Their appearance appalled him. "Have I," thought he, "got into the region where hope never comes that comes to all?" The vault was large; the candle which the man held scarcely enlightened where they stood, and left the other end in pitchy darkness. The man then led the clergyman to the farthest end, where, in a corner, stretched upon

some straw, lay a man dying of cholera. Here was a picture of human nature brought to the last extremity of wretchedness, cramped in every limb, his eye sunk and hollow, and his skin exhibiting the blue-black hue attendant on this awful malady when there is scarce a hope of recovery. Mr. T—— shook in every limb; he had been used to patients in this dreadful malady, but here was one in such a state as he had never before witnessed. "Did you wish to see me?" he asked the dying man. "I did," he replied in a clear and distinct tone. "Why do you wish to see me?" "Because," said the man, "some short time ago, I wandered into your church, and heard you read what I wish you to read to me again; I want to hear it again before I die. Oh! it has never left my mind; night and day it sounded in my ear. I thought I could hide myself from God, but the darkness hideth not from him; he has found me out, he has laid his hand heavily upon me, and soon shall I appear before him, covered over with my crimes. And did not I hear you say, sir, that God would slay the wicked—that he would say: Depart from me, ye bloody men? O God! I have sinned against thee; there can be no hope for a wretch like me." Every nerve in his body seemed convulsed with agony; and he fixed his eye eagerly on the clergyman, waiting anxiously to hear again that portion of Scripture which had first convinced him of his sin. "Tell me some verse that will bring it to my memory," said the clergyman. "Oh, it told me," said the dying man, "that God knew my down-sitting and my uprising; that he understood my thoughts; that he compassed my path and my lying down, and was acquainted with all my ways; and there was not a word in my tongue but God knew it altogether. That if I could climb into heaven he was there; if I went down to hell he was there also." The clergyman then knew that it was the 139th Psalm that had carried conviction to this poor sinner's heart; he prayed that this might be the work of the Holy Spirit; and, taking out his Bible, he read the 139th Psalm.

'Oh! that is it, that is it," said the dying man, in a low voice; "thank God, I have heard it again." The clergyman then said: "The blood of the Lord Jesus Christ cleanseth us from all sin."—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

"To save sinners!" said he; "but oh! not such sinners as I have been." "Yes, such as you," said the clergyman. "Hear what com-

fortable words are here:—'If any man sin, we have an advocate with the Father, Jesus Christ, the righteous, and he is the propitiation for our sins.' Hear what God says: 'Come now and let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' "How? how?" said the man eagerly: "what must I do to be saved?" "Believe in the Lord Jesus Christ and thou shalt be saved. Your sins will not condemn you; Christ is able to save to the uttermost all that come unto God by him." The man stretched out his hands, with upraised eyes, as if imploring mercy: "God be merciful to a poor sinner!" he faintly uttered, and in that attitude his soul departed.

The clergyman looked around him; the light of the glorious Gospel can illumine even the dungeon of darkness and horror, thought he; on him who lay in darkness and the shadow of death has this light now shined. The rest of the men had kept at a distance, from the idea that something mysterious must pass between the dying soul and his spiritual instructor, which others were not to hear, "corrupted" as their minds were, "from the simplicity that is in Christ." But he determined not to depart without a word of exhortation to them; and coming forward in the midst of them, he spoke to them of the awful state in which they were sunk; invited them also to come to Jesus, and obtain from him a full and free pardon from all their past offences. "You know not, my fellow sinners," said he, "how soon each of you may be summoned, like that poor man, before the awful bar of God. Cholera is sweeping this city, from one end to the other; there is contagion in that corpse; I know not but this may be the last time I may have an opportunity of declaring the Gospel to poor perishing sinners. I am a dying man, addressing dying men; but, oh! let the love of Christ, who poured out his blood upon the cross to save lost sinners, speak to you and urge you to quit this pit of destruction, a faint type of that hell to which sin must lead you; return to habits of industry; nothing but idleness and crime would have brought you into this place." "It is true," said the man who led him there, "it was crime brought us here—we are a gang of robbers. Our lives, sir, are in your hands; but, as a minister of religion, I depend on your not betraying us." "Trust in the Lord," said the clergyman; "hear his words—'Let him that stole steal no more; but rather let him labor, working with

his hands that which is good, that he may have to give to him that needeth.' Farewell; we may never meet again in this world; but a time will come when we shall meet; and oh! on that awful day, may I find that this message of mercy has been blessed to all your souls!" The man conducted the clergyman until he was past the dark narrow street, and could find his way easily to his home, when he returned with sensations of astonishment at the strange and almost romantic scene he had just witnessed; it almost appeared to him like a dream; but he blessed God for sending him as his messenger to declare the Gospel to that poor sinner—to proclaim liberty to this wretched bond-slave of Satan. "Oh!" said he, "is not this a brand plucked out of the fire?"

This is no fictitious narrative: it is truth, however romantic it may seem. What an important testimony does it afford to the efficacy of God's word, when applied to the heart by the Holy Spirit? The simple word of God, as read in the ordinary service of our Church, was "quick and powerful; it was sharper than any two-edged sword, it pierced even to the dividing asunder of soul and spirit, and was a discerner of the thoughts and intents of the heart;" like what was said by the Samaritan woman, it told this robber "all that he ever did." He had wandered into the church by accident, as he thought; but was it chance? No. May we not hope that this poor man was one of those rare instances of a mercy which has no bounds, extended at the last hour, so that none need despair? An arrow of conviction was sent into his heart, which rankled there till a messenger was sent to speak peace to his soul, and pour the Gospel balm into his wounded conscience; and he who has all hearts in his hands, so disposed the hearts of his ferocious and hardened companions in guilt, as to induce them to consent to have the clergyman sent for whom he wished to see, although it exposed themselves to danger, and put their lives, as they said, in his hands.—*Churchman's M. P. Magazine.*

Let me endeavor to add, every night, to the weight of my influence, another day of cheerful, consistent piety, and good will towards all men.—*Cecil.*

THE LAST OF THE PIONEERS.

BY REV. J. M. PECK.

THE notion has been entertained in the Atlantic states, to an injurious extent to the West, that the pioneers of this country were a rough, uncouth, semi-barbarous, fighting, gouging, whiskey-drinking, indolent race, and wholly unqualified to form the germ of virtuous society. And yet the fact is, that in seven-eighths of that portion of the United States which now constitutes the great central valley of the Mississippi, the pioneer emigrants have laid the foundations of the social compact.

The Life of Daniel Boone, of Kentucky, published in the 23d volume of the Library of American Biography, under the editorial supervision of Dr. Sparks, gives a fair portraiture of a numerous class that have constituted the advancing wave of population in this valley. The great fact is exhibited in every advance of settlements, that the Anglo-Saxon race are not merely a law-abiding people, but that they are law-makers. Wherever they go they will organize, and throw around the social compact all the ligaments of social order. The same great fact applies to their cousins, the emigrants from Germany. This interesting fact does not belong exclusively to the Puritan stock. It is equally seen in the descendants of the Cavaliers who planted the early colonies of Virginia and the Carolinas. Kentucky, Tennessee, half of Ohio, and two-thirds of Indiana and Illinois can be traced to that stock. South Carolina had a large admixture of French Huguenots in the composition of its society, from which large streams have flowed westward into Mississippi, Louisiana and Arkansas.

The material difference between the Puritan and other branches that have commingled in the West, is the propensity of the former to sustain morals, and even some of the principles of religion by law. The latter class, as a body, are no less desirous of sustaining morality, good order and religion, but they believe less in the efficacy of force, and far more in moral suasion. Both classes are equally the ardent friends of political liberty, and no less patriotic.

In no part of the world is the true theory of *religious liberty* as well understood, and as fully carried out, as in the states and terri-

tories of this central valley. The doctrine of Roger Williams, "*that the magistrate has no right to punish breakers of the first table of the Decalogue,*" is perfectly understood and fully carried out in the constitutions and laws, civil and criminal, of all the western states. We will not affirm positively that Ohio has no law to restrain people from labor or recreation on the Sabbath, but none exists in the other valley states. Laws exist in every state sufficiently stringent to protect all classes of religionists in religious worship, on any and every day of the week, but none to forbid men in any pursuit or indulgence on the Sabbath, that is lawful on other days.

Right or wrong, the people of the West are giving the world an experiment, whether civil government can be sustained, and all the temporal interests of man be protected, with the most unrestrained religious freedom.

Allied to this is another principle, working out its results. It is the progressive improvement of the religious and moral condition of society by spontaneous effort. Something valuable, important and praiseworthy has been done by the missionary and other benevolent societies of the East, for which we ought to be thankful. But not the twentieth part of the moral and religious influences of the country has originated from that source. The West had been a moral waste indeed, had it been dependent, under God, on the tardy and partial aid from abroad. Before a single missionary had entered this great valley, or a single Bible, tract or book prepared for its population, God raised up a class of men admirably fitted for the work of pioneers in Evangelism. Of this class we gave a sketch in the Memorial, (Vol. IV., May, 1845, p. 141,) in the biography of Elder Lewis Williams.

These remarks are intended as an introduction to some sketches of another pioneer preacher, who died about one year since, and whom, in reference to the early class of immigrants who came to this country, his peculiar qualifications for frontier enterprise, and the incidents through which he passed, we denominate THE LAST OF THE PIONEERS OF ILLINOIS.

ELDER BENJAMIN OGLE, then in the 17th year of his age, came to the Illinois country with his father in 1785. He was the eldest of three sons of Captain JOSEPH OGLE, one of the pioneers of the south branch of the Potomac, in the vicinity of Wheeling,

Va., in 1770. Benjamin was born in 1769, and when an infant, his father removed to the wilderness near the Ohio river, a frontier then exposed to Indian depredations, and to all the hardships and privations of frontier life. His father was wholly uneducated from books, but possessed a vigorous intellect, uncommon decision of character, was patient in enduring, of high moral principles, and after he came to Illinois, became a pious christian, was the first person to put his name to a Methodist class paper in this country, was a leader in all proper enterprises, and died in 1829, beloved and lamented by all who knew him. His son Benjamin, of whom we write, when eight years old, was in the siege of Fort Henry, near Wheeling, which was invested by the notorious Simon Girty and four hundred savages.

After his removal to Illinois, and when in the 20th year of his age, he commanded a small party who were sent to the Ohio river, to mark out a road, pilot into the settlement near Cahokia a colony of emigrants, and guard them from the prowling Indians. From 1786 to 1795, an Indian war prevailed throughout the north-western Territory, and the settlements of Illinois were sufferers in no small degree.

There is a fixed but false impression in the minds of many humane, benevolent people, who have received their notions of Indian character and border wars from congressional, partizan speeches, newspaper editorials, or fancy sketches, that all our Indian wars originate in the invasion of Indian rights; and that Indians naturally are very honest, moral and forbearing people, and never molest their neighbors unless first assailed. Nothing is farther from moral truth or the facts of history.

Indians by nature delight in war and plunder. On the first visits of Europeans to the continent, they were engaged in petty and murderous assaults on each other. Their separate claims to land as property and their attachment to "the graves of their fathers" is all poetry. The Indians who made war on the whites in Illinois were the Kickapoos and Shawanoes, neither of whom ever owned any land in this part of Illinois, even in the Indian sense.

The people had to erect "stations," as they were called, a species of fort; containing a large, square yard, surrounded with the log cabins of the families, and pallisades planted firmly in the ground. To this shelter they retreated, lived in a sort of community, and

cultivated a field in common, adjacent to the station. There was no certainty when Indians were near. In some seasons, for many months, none of their enemies showed themselves, and the people would go to their farms, and when all were lulled into security, the shrill war-whoop, uplifted tomahawk, and gleaming scalping-knife were the first signs of danger. Many a lovely family were massacred, and many a traveller was way-laid, shot and scalped.

The first minister of the Gospel who ever preached in Illinois, was taken prisoner by the Kickapoos, and carried to their towns on the Wabash, and subsequently ransomed. A venerable and pious lady, a neighbor of the writer, when a child, saw her mother, brothers, and sisters barbarously massacred, her father bound and carried off, and herself and a younger sister, (who perished among the Indians,) taken prisoners.

The blessings of the Gospel and civilization ought to be carried to the "red-skin," not because he is an honest, inoffensive personage, but because he is ferociously wicked, delights in war, and will commit such depredations as described for the love of fighting, and his insatiate desire for plunder. We have no patience with that sickly sentimentality that throws the blame on the government, or the pioneer, and sympathizes with the "poor Indian" in our frontier wars.

On the 10th of December, 1788, while Benjamin Ogle and James Garrison were hauling a load of hay, they were waylaid by two Indians, who shot Ogle in the shoulder, where the ball remained till his death. He was on one of the wagon horses, which took fright, ran to the settlement, and thus saved his life. Garrison was on the load, but by jumping off into a thicket, he saved his life. While stacking the same hay a few days after Ogle was shot, Samuel Garrison was killed and scalped. In the spring of 1791, the Indians commenced their depredations by stealing horses and destroying the cattle of the people, and attacked John Dempsey, who was so fortunate as to escape. There were sixteen Indians in this party, and they were followed by eight white persons, of whom Captain Joseph Ogle, Benjamin Ogle, and James Lemen, Sen., and others, made up the party. A running fight was kept up with great prudence and bravery for several hours. Each party kept behind trees for shelter, the Indians retreating and the Americans pursuing from tree to tree, till night put an end to the contest. Five Indians were killed, without any loss on the other side.

We have narrated enough of war scenes to furnish the reader with a correct idea of the embarrassments, dangers, and exposures of frontier life.

From 1784 to 1790, there was in reality no organized government in Illinois, but, as in many other cases, illustrating the capacity of the Anglo-Saxon race for self-government, the people were "a law unto themselves." The morals of the people generally were pure, and much of rural simplicity and hospitality prevailed. The grosser vices being unknown, there was little use for civil or criminal law. Ardent spirits, that outrage upon morals, social order, and human happiness, had been introduced, but in small quantities; thefts and other crimes were rare, and dishonesty in dealings seldom practiced. As our article on the Illinois Association, published in November and December, 1846, has furnished the reader of the Memorial an account of the early religious operations in this country, we are at liberty, without further digression, to follow the sketch of our old friend,—the last of the Pioneers.

Mr. Ogle had been seriously disposed from his youth, but being of a hypochondriac temperament, he was oppressed with doubts and misgivings of a radical change of heart in which he was taught to believe. In 1796, a Methodist class was formed under the ministration of a licensed exhorter who had come to the country from Western Pennsylvania, and Benjamin Ogle joined it. He continued in the Methodist connection until 1800, when he was baptized on the 7th of June, and joined the Baptist Church of New Design.—He took this course, not from any unkind feelings towards his brethren, but from an honest and scriptural view of his duty.

He was courageous, and had entire self-possession in engagements with the savages, but was so diffident, and subject to such nervous depression, that for some years he could not exhort or even pray in public, yet he was an habitual communicant with God in secret devotion. His mind was long exercised and deeply impressed about "improving his gift," as the phrase was, by attempting to preach.—After a long season of nervous depression and religious despondency, he was enabled to form the resolution to perform his duty, cost what it might.

His first public effort was at the semi-annual meeting of the Association at New Design in October, 1808, and his text the 2d Cor. iii. 17: "*Now the Lord is that spirit, and where the spirit of the*

Lord is there is liberty." His last sermon, nearly forty years afterwards, was at the same place from Heb. x. 25. In his first discourse he evinced clearness of mind, fervency of spirit, and deep solemnity, which produced a good impression on that congregation. Before his ordination, which took place in 1811, he made several excursions to Missouri and Kentucky, in company with other ministers. He was a pious, zealous, faithful preacher, but at periods suffered much from nervous depression. He was an early friend to temperance, having abjured the use of all intoxicating drinks long before temperance societies were formed. He was well educated in all that pertained to "wood-craft," and in early life was a keen and sagacious hunter. He possessed no small share of mathematical talents, was shrewd in chronology, and could calculate eclipses and other things in astronomy, by rules of his own discovery, with readiness and accuracy. He was an ardent friend to liberty, both political and personal. The motives of his father in coming to Illinois, were to emancipate his slaves, and live in a country unembarrassed with domestic servitude. He was a man of peace, a lover of truth and of good men, and took great delight in attending religious meetings. He was one of the first ministers of any denomination to settle in the new territory of Iowa, where for ten years he resided with his children, and where for a time he had the supervision of a little church. He came on a visit to his relatives and old acquaintances in St. Clair county, Illinois, which had been his residence for more than thirty years, in the autumn of 1846, and died while on a visit to a daughter in Marion county, Ill., April 16th, 1847, after an illness of five days, at the advanced age of seventy-eight years, beloved, respected, and lamented by all who knew him.

"Whatever definitions men have given of Religion, I can find none so accurately descriptive of it as this—that it is such a belief of the Bible as maintains a living influence on the heart. Men may speculate, criticise, admire, dispute about, doubt, or believe the Bible; but the RELIGIOUS MAN is such, because he so believes it, as to carry habitually a practical sense of its truths on his mind." —*Cecil.*

THE HIGHLANDS BY MOONLIGHT.

(See Engraving.)

BY MRS. S. T. MARTYN.

To the lover of Nature, it is worth a pilgrimage across the continent, to go through the Highlands of the Hudson by moonlight. I shall never forget the crowd of rapturous emotions, painful from their very excess, which came thronging upon me, as I first gazed on that glorious scene. Those frowning, grey cliffs, bathed in the clear moonbeams, that stood like sentinels guarding the narrow pass through which the majestic river found its way; those smiling uplands, dotted with thrifty orchards and neat farm-houses, just seen for a moment through an opening among the hills; those delicious glens nestling between the mountains, looking so green, and shady, and quiet, like vistas leading to another Eden; and the noble stream over whose sparkling surface we were rapidly making our way,—these are among the treasures of memory, to which language can never do justice. How beautiful were the snow-white sails of the little schooner, as they came gliding silently out from the deep shadow thrown by the mountains on either side, into the soft moonlight, and then were lost again in shade,—

> "Like an angel's wing through an opening cloud,
> Just seen, and then withdrawn."

The poet has sung the charms of "Fair Melrose," when seen by the pale "moonlight;" the traveller has dwelt on the melancholy grandeur of the Colosseum, when the queen of night sheds her beams upon its ruined walls; but neither poet, painter, nor tourist have yet described adequately the subduing loveliness and sublimity of a moonlight passage through the Highlands of the Hudson.

The view in the engraving is one of the most beautiful on the river, and is connected with interesting events in the history of the Revolution, with which our readers are probably familiar. By an act of Vandalism deeply to be regretted, a part of the rock called Anthony's Nose has recently been broken off, thus destroying the famous resemblance to the nasal organ of the unfortunate trumpeter.

A DIRGE.

BY P. BEVAN.

They cannot hurt thy cheek,
Rude winds that blow so bleak,
Nor change thy aspect meek,
Elizabeth!

No flowers on thee I strew,
No roses washed in dew,
To tint with crimson hue
The face of death.

The flowers like thee are dead,
Their roseate hue is fled,
But o'er thy features spread
A smile delays.

Caught ere it fled, it glows,
Marbled in soft repose,
As sunlight on the snows
At even strays.

CHARITY.

BY MRS. E. J. EAMES.

All stainless in the holy white
Of her broad mantle—lo! the maiden cometh.
Lip, cheek and brow serenely bright,
With that calm look of deep delight—
Beautiful,—on the mountain top she roameth.

The soft gray of the brooding dove
With melting radiance in her eye she weareth;
Her heart is full of trust and love;
For an angel mission from above,
In tranquil beauty, o'er the earth she beareth.

The music of Humanity
Flows from her tuneful lips in sweeteet numbers:
Of all life's pleasant ministries—
Of universal harmonies—
She sings: no care her mind encumbers:

Glad tidings doth she ever sound;
Good will to man throughout the world is sending;
Blessings and gifts she scatters round;
Peace to her name, with whom is found
The olive branch, in holy beauty bending.

CHRISTIAN SEPARATION.

By Mrs. Macgowan, a Missionary in China.

If in this world of grief and pain,
We from our friends must sever;
'Tis sweet to look beyond this scene,
Where we'll unite forever!

Though time and absence may estrange
The hearts now joined together,
Yet sever'd friends shall meet again,
To part no more forever!

Where separation ne'er shall come—
Where sorrow enters never;
And sin no longer can defile,
Those whom we love, forever!

Sweet thought! this earth is not our rest,
When troubles crowd together;
But one with Jesus we shall dwell,
And reign with Him forever!

Ningpo, China, Dec.

MONTHLY RECORD.

MISSIONARY INTELLIGENCE.

Bro. Stevens, Baptist Missionary in Burmah, has had a severe attack of the fever, but has recovered. Also, Mr. Howard, Mrs. Stilson, and Mr. & Mrs. Haswell are out of health. Mr. & Mrs. Wade left for America, Dec. 20. Who will go to fill the places of the dead and dying? Mrs. Clopton, widow of the late Rev. S. C. Clopton, missionary in China, under the auspices of the Southern Baptist Board, arrived in this city, April 28, in good health. Jan. 12, Dr. Judson and lady were still at Maulmain, and enjoying good health, together with their infant daughter.

REVIVALS.

Red Creek, Wayne Co., N. Y., 30 to 40 hopeful conversions. Somerville, N. J., 19 baptized. Indianapolis, Ia., 15 converts. Zanesville, O., 141 baptized since Feb. Factoryville, Chem. Co., N. Y., 80 conversions. Spencer, Tomp. Co. N. Y., 44 baptized. Durham, Greene Co., N. Y., about 80 hopefully converted since Jan. Utica, N. Y., Bleecker-st. Bap. Ch., 58 baptized. Bridgeton, N. J., 15 baptized April 23. Shushan, N. Y., 18 baptized. Weathersfield, Ill., 15 baptized. Batavia, N. Y., 40 baptized during past winter. New Radnor, Pa., 24 baptized. Howardsville, Ind., 23 baptized. Hightstown, N. J., 63 baptized since Nov. Sidney, Me., 10 baptized. Round Oak, Va., 56 baptized.

ITEMS.

ANNIVERSARIES.

AMERICAN BAPTIST PUBLICATION SOCIETY.—The Ninth Anniversary of this society was held in Philadelphia, on Wednesday, April 26, in the Tenth Baptist Church (Rev. J. H. Kennard's).

At three o'clock P. M., the President, Rev. Joseph H. Kennard, took the chair, and opened the meeting with the hymn commencing, "Come, let us join our cheerful songs," and by reading the seventy-second Psalm. Prayer was offered by Rev. James E. Welch, of Burlington, N. J.

The Report of the Board of Managers was read by Rev. Thomas S. Malcom, Corresponding Secretary. Among the new volumes issued the past year, were "Baptisms of the New Testament," "Memoir of Micajah E. Way," "Morning Thoughts for Every Day of the Year," "Remington's Reasons for Becoming a Baptist," "The Psalmist, with a Supplement," &c. New editions were issued of "Fuller's Works," "Carson's Mode and Subjects of Baptism," "Howell on Communion," "Bunyan's Pilgrim's Progress," "Baptist Manual," &c. About 60,000 volumes were circulated, and 50,000 tracts printed; also, 8,000 copies of the Baptist Almanac. Fourteen hundred stereotype plates were added. The Society has eighteen colporteurs, laboring in ten states; three are Germans. Twelve ministers and ten Sunday schools have been aided with libraries. One hundred dollars were remitted to Rev. J. G. Oncken, for Hungary; and grants of books and tracts were made for Oregon, West Indies, Mexico, Africa, France, Assam and China. Twenty-nine new life members have been added. The Building Fund amounts to $1,659, the interest of which defrays the rent in part. The stock of books, tracts, and printed sheets, deducting one-third, the retail price, is worth $7,394.60. The stereotype plates, &c., are worth $8,675.64. Total, $16,070.24. The library is steadily increasing. The subscriptions to the Ten Thousand Dollar Fund have reached $8,439.52.

The following officers were elected by ballot for the ensuing year:

President—Rev. Joseph H. Kennard. *Vice Presidents*—Isaac Davis, David Barton, Thomas Wattson, James Wilson, W. H. Turpin, John M. Peck. *Corresponding Secretary*—Rev. Thomas S. Malcom. *Depository Agent and Assistant Treasurer*—Rev. B. R. Loxley. *Recording Secretary*—C. A. Wilson. *Treasurer*—W. W. Keen. *Managers*—Rev. G. B. Ide, J. L. Burrows, A. D. Gillette, Geo. Kempton, William L. Dennis, George Higgins, John C. Harrison, G. I. Miles, James E. Welch, F. Ketcham, Dr. David Jayne, Messrs. Franklin Lee, William Bucknell, Jr., Isaac Reed, John C. Davis, Isaac Ford, Thomas Rawlings, G. W. Anderson, Davis E. Brower, Park H. Cassady, and Joseph Walton.

An adjourned meeting was held, in the evening, at the Tenth Church. The services were opened by reading of Scriptures, by the President, the Rev. Jos. H. Kennard. Prayer, by Rev. G. B. Ide.

The Corresponding Secretary read a brief abstract of the annual report. After the reading of this interesting document, the Rev. F. Wilson, of Baltimore, presented the following resolution, seconded by Thomas Wattson, Esq.

Resolved, That the publications of this society furnish a powerful auxiliary to the minister of the Cross, in promoting not only the conversion of sinners, but the progress of Divine truth, and of a manly, intelligent, and scriptural piety in our own churches; and therefore claim the most energetic personal effort of every Baptist, for their more extensive circulation.

The speaker sustained this resolution by an address abounding in earnest argument, and happy illustration. Several facts were narrated, showing the influence of the society's publications, both in converting souls, and in diffusing correct scriptural views of Baptism.

The Rev. J. B. Olcott, of Parma, N. Y., submitted the following resolution, seconded by Rev. M. Challis:

Resolved, That, in view of the present state of the world, and our inability to provide for its spiritual wants by the ordinary labors of the ministry, for the want of men, we see the sternest necessity for immediate measures for the extensive employment of the press and the colporteur system, for imparting the knowledge of salvation to our fellow-men.

The urgent necessity of the press and the colporteur system were clearly shown, in view of the fact that the Gospel laborers in the ministry are so few, in proportion to the population of our own country, and of the world. The resolution was unanimously passed.

Mr. Thomas Wattson presented the following resolution, seconded by Rev. J. L. Burrows.

Whereas, efforts have been made to raise a special fund of $10,000, the principal to be used for the general purposes of the society, and the interest to be appropriated, every year, exclusively to the gratuitous distribution of its books and tracts among the destitute; and, whereas, the sum of eight thousand, four hundred and thirty-nine dollars has been already secured in cash and pledges; therefore,

Resolved, That vigorous efforts should be made to obtain the balance, that the full amount may be raised by the first of July.

The time, he said, was drawing near, when the amount to be raised was to be completed, or the whole would be unavailable. The subscriptions are all given provisionally. Sixteen hundred dollars only are needed now. It must be raised.

The Rev. J. E. Welch, of New Jersey, next presented a resolution, seconded by Rev. A. D. Gillette:

Whereas, many of our ministering brethren, especially in the west and southwest, are destitute, *from necessity*, of the means of information necessary to qualify them for more extensive usefulness; therefore,

Resolved, That it is the duty and the privilege of the American Baptist Publication Society, and its friends, to assist them in procuring such books as will enable them to present the truths of the Gospel more fully and successfully to the people.

In enforcing this resolution, he said that there were many ministers in the Western States, who had no library but their Bible and hymn-book. After the passage of the resolution, a collection was taken up, and subscriptions were received for the ten thousand dollar plan.

The Rev. T. S. Malcom, Corresponding Secretary, in a brief and stirring address, referred to the wants of the Baptists in France. Sixty dollars were desired by them to publish a work now ready for the press—The History of Baptism. He referred to the connection between the suppression of Baptist meetings and the revolution that had just taken place. The law under which the Court of Cassation pronounced these assemblies illegal, Guizot applied to the Reform Banquets. It produced the explosion, and religious liberty, we hope, will now be enjoyed by the thirty millions of France. The Grand Ligne Mission, in Canada, also wished nearly a similar amount for stereotyping Pengilly. At the close of this address, the sum required for the History of Baptism was subscribed; and a part of that desired by the Grand Ligne Mission.

The meeting was one of much interest, and evidently gave a new impulse to

the society in its important work. After singing the hymn, "The morning light is breaking," the exercises were closed with prayer, by Rev. W. L. Dennis, and benediction, by the President.

The American Baptist Home Mission Society—Held its annual meeting for business May 11th, in the Lecture Room of the First Baptist Church in this city. An abstract of the Treasurer's Report was read by Hon. D. A. Bokee, and the Secretary, Rev. B. M. Hill, read an abstract of his Report. The number of agents and missionaries employed during the year was 156—being 15 more than last year. The whole number of states and territories occupied, including Canada, was 20. The missionaries have occupied *statedly* 558 stations and out-stations, and the aggregate amount of time bestowed by them is equal to that of one man for one hundred and four years and a half. They report the baptism of 694 persons (more than four for each agent and missionary) the organization of 35 churches and the ordination of 30 ministers. Twelve houses of worship have been completed, and 38 commenced by the churches under their care; and 4 churches, heretofore aided, require that aid no longer. Those churches have also contributed to the usual objects of christian benevolence $2262 72, being $745 more than last year; besides nearly $14,000 for the support of the gospel among themselves, and many thousands for the building of houses of worship for their own accommodation. The receipts, labors and results of the year, compared with those of the previous one, show the following differences—$2,340 received; 15 missionaries; 53 stations supplied; 21 years of labor; 204 baptisms; 6 churches organized, and 5 ministers ordained, more than in 1846-7. Since the formation of the Society, 1294 ministers of the gospel have been aided; who have jointly performed 1057 1-2 years of labor, baptized 16,600 persons, organized 628 churches, and ordained 265 ministers.

Officers: *President*—Hon. Isaac Davis, LLD., Mass.; *Vice Presidents*—William Colgate, Esq., N.Y., Hon. James M. Linnard Pa.; *Treasurer*—Charles J. Martin, Esq., N. Y.; *Auditor*—Hon. D. A. Bokee, N.Y.; *Corresponding Secretary*—Rev. B. M. Hill; *Recording Secretary*—Rev. A. Wheelock.

There was considerable discussion on the question, whether the constitution should be so altered "as to instruct the missionaries of the Society not to administer baptism to adhering slaveholders, or the ordinances to a slaveholding church." But the subject was indefinitely postponed. We noticed that, during the exercises, most of the time was consumed by the younger members, while the older brethren sat still. The opposite course would, perhaps, to some extent, be wiser. In the evening, after prayer, by Rev. Mr. Harrison of Pa., and the reading of the Report by the Secretary, the Society was addressed by Rev. Mr. Caldicot of Mass., and Rev. J. N. Murdock of New-York, in an interesting manner.

The American and Foreign Bible Society held its annual-meeting for business May 12th, at 9 A. M., in Dr. Cone's church. It was stated by the President that the Society had succeeded, at last, in obtaining incorporation, May 3d, under the provisions of the general law for the incorporation of religious, literary, and benevolent societies. It became necessary to alter their Constitution so as to conform to the law, which makes the managers jointly and individually responsible for the debts of the Society, and prohibits them from doing any business unless a majority of the Board be present. It was necessary, therefore, to reduce the number of managers.

President—Rev. Spencer H. Cone, D. D., of New-York city; *Vice Presidents*,

Rev. E. Tucker and Rev. C. G. Sommers of New-York, and sixteen others; *Corresponding Secretary*—Wm. H. Wyckoff, Esq.; *Recording Secretary*—E. S. Whitney, Esq.; *Treasurer*—Wm. Colgate, Esq.; and a Board of twenty-five Managers.

The public exercises commenced at 10 o'clock. After prayer by Rev. Mr. Bates of Ireland, Dr. Cone made an interesting address, after which, William H. Wyckoff, Esq. the Secretary, read an abstract of the Report of the Board of Managers. Dr. Dowling of this city, then addressed the Society with much ability. Addresses were also made by Hon. D. A. Bokee, Prof. Raymond of Madison University, and Rev. Mr. Thompson of Rochester, N. Y. In the evening, Rev. R. Turnbull of Hartford, Ct., delivered the annual sermon, which was a highly finished production.

The following is a summary of the operations of the American and Foreign Bible Society, from May, 1, 1847, to April 6, 1848.

Receipts, $31, 521.14: disbursements, $34,421.92. Treasury overdrawn, $887.12.

Foreign Appropriations.—To the American Baptist Missionary Union, for Peguan Scriptures, $2,000; for Assamese do., $1,000; for Karen do., $1,000; for Chinese do., $1,000; for German do., $500; for German Bibles, for the use of their missionaries in Germany, $1,500; for English Scriptures, for the use of missionaries among the Shawanoes, $52.80; for English Scriptures, for the use of missionaries among the Cherokees, $21.80; for English Scriptures, for the use of missionaries in Burmah, $50. To Rev. J. Oncken, for colporteurs' salaries, stereotype plates, and German Scriptures, $2,000. To the English Baptist Missionary Society, for Bengali and other Scriptures in the languages of India, $2,500; to do. in English Scriptures, for the use of their missionaries in Calcutta, $100. To the General Baptist Missionary Society, for Oriya and Chinese Scriptures, $1,000. To the American Colonization Society, in English Scriptures, for Sunday schools at Bexley and Bassa Cove, Liberia, $27.

Several appropriations of Chinese and English Scriptures have been made to the Southern Baptist Triennial Convention, for the use of its missionaries in China; and some payments have been made for the support of colporteurs, but the whole amount has not yet been received, and an estimate of the amount is not attempted.

Domestic Operations.—The publications of the year amount to 17,018 Bibles, and 33,877 Testaments. Total, 50,895. The whole number hitherto published by the Society at the Depository, is 262,734.

Issues.—The issues of the year have been, 14,157 Bibles, and 29,662 Testaments. Total, 43,819.

Foreign and Domestic Operations.—The whole number of volumes of Sacred Scriptures published at the expense of the Society in foreign lands, previously to May 1, 1846, is 300,000. The number published at the Depository, is 262,734. Total of Scriptures published at the expense of the American and Foreign Bible Society, 562,734.

The Society is stereotyping in Germany, a portable German Testament, and is adding to its stock of stereotype plates at the Depository, a set for a nonpareil 12mo. Bible, and another for a duodecimo reference Bible. It has Bibles and Testaments on hand, of every variety needed by auxiliaries.

The French Testament is nearly printed; the Italian is undergoing preparation for the press.

Comparison with Former Years.—The receipts and pperations of the Society are

evidently on the increase. The fiscal year just closed was shorter than any of its predecessors, consisting of only eleven months and six days. In this time a larger amount of money has been received than in any period of the same length since the society was organized. It exceeds the amount received during the same period last year, by more than $3,300; while the expense of agencies has been less by nearly $1,200.

The Society maintains six colporteurs in Germany, exclusively engaged in Scripture distribution.

We were obliged to close our No. before hearing the result of the meeting of the American Baptist Missionary Union, at Troy, and we shall present a view of the proceedings in our next.

We regret to announce the death of Rev. DANIEL NEWELL, editor of the "Family Circle and Parlor Annual." He has been a useful man, and we trust was prepared for a better world.

The Christian Watchman has been united with the Christian Reflector. Rev. Wm. Hague and Rev. Mr. Olmstead are to be the editors. We should think that the result would be the establishment of one of the best papers in the country.—We welcome Mr. Hague into the editorial fraternity. He is already known as one of our ablest writers and ripest scholars. The paper we notice is enlarged, and is full of rich articles.

The revolutions in Europe continue to shake thrones and empires, and the progress of freedom is decidedly onward. The French republic has nobly maintained her existence against considerable opposition from the Communists and others, and we trust that she will be able to stand amid the consternation around her.

MONTHLY LIST.

Deaths of Baptist Ministers.

Wm. Harris, East Schodack, Rens. Co. N. Y., March 11.
Jos. Islands, North Fork Town, Creek Nation, March 9.
Rev. Mr. Woodruff, Texas.
Joshua Millet, Wayne, Me., March 10, aged 45.
Nath. Ames, Jamaica, Vt., March 29.
J. C. Gordon, Culpepper Co. Va. Ap. 20.

Ordinations.

J. J. Corey, Mansfield, N. J., Feb 18.
S. A. Davidson, Nashville, Ten. Mar. 19.
J. W. Olney, Aurora, N. Y., March 26.
Lyman Chase, Freeport, Me., March 29.
Geo. Plumer, Beaver, Pa., April 15.
J. H. Smith, Poughkeepsie, April 26.

Churches Constituted.

South Camden, Mich., Feb. 27.
Scullsburg, Lafayette Co. Wis. Mar. 18.
Roxbury, Mass. (3d Bap. Ch.)
Henderson Co., Ky., March 25.
Lee, Me., March.
Pittsburg, Pa., March 26.
Utica, N. Y. (2d Welch Ch.), April 4.
Emerald Grove, Rock. Co. Wis. Ap. 5.
Winchendon, Mass., April 27.
Nantucket, R. I. (colored.)

Dedications.

Beloit, Wis., Feb. 17.
Haverstraw, N. Y., March 22.
Meriden, Ct. April 21.

MINISTERIAL CHANGES.

Rev. Charles A. Raymond has become pastor of the First Baptist Church in New Orleans, La.

Rev. A. Parker, of Willington, Ct., has become pastor of the Baptist Church at Palmer, Three Rivers, Mass.

Rev. B. C. Crandell, of Hinsdale, Mass., has become pastor of the Baptist Church in Saugerties, Ulster Co., N. Y.

Rev. E. W. Allen, of Adamsville, has become pastor of the Baptist Church in Hebron, Washington Co., N. Y. (P. O. South Granville).

Rev. A. Wheelock, formerly of this city, has become pastor of the Baptist Church in Sing Sing, N. Y.

Rev. Z. P. Wild, of Marblehead, has become pastor of the Baptist Church in Rowley, Mass.

Rev. R. W. E. Brown, of Portland, Me., has become pastor of the Baptist Church in Randolph, Mass.

Rev. N. Hooper, of North Deerfield, N. H., has become pastor of the Baptist Church, in Somersworth, N. H.

Rev. I. M. Allen has resigned his office as Agent of the American and Foreign Bible Society, but will continue to reside in this city, and publish the "Mothers' Monthly Journal," a valuable and ably conducted work.

Rev. R. Furman, late Secretary of the Southern Baptist Publication Society, has become pastor of the Baptist Church at Society Hill, S. C.

LITERARY NOTICES.

The Life of Jesus Christ, in its Historical Connexion and Historical Development. By Augustus Neander. Translated from the Fourth German Edition, by C. McClintock and E. Blumenthal. New-York: Harper & Brothers. pp. 450—8vo.

We are glad to see another work of Neander's translated into our own tongue. That distinguished divine is highly evangelical in his writings, very critical, and may well be considered as the greatest ecclesiastical historian now living. In the work before us, he has given a comprehensive view of the life of our Savior, and discussed, with great learning, the various points in dispute. He goes straight forward, and endeavors to present *truth*, though it may strike at the foundation of creeds, some of whose tenets he might be desirous of advocating. He does not, like some pretended scholars in this country, distort the plain declarations of inspiration, turning them aside from their legitimate meaning, for the purpose of defending a traditionary dogma, though it may be a favorite one. For instance, in regard to baptism, he is too great a scholar and has too ardent a love for truth, to maintain that any other mode than immersion existed in the apostolic age, or that baptism was administered to any but believers. In this valuable work, he declares that the "followers" (of John the Baptist) "were entirely immersed in the water"—(B. iii. ch. 2. §39.) And again, that "repentance and the sense of sin were essential preliminaries to baptism." (B. iii. ch. 2. §42.5.) We commend the volume to religious people generally, and to the pastors of our churches in particular. It is handsomely bound.

Hobart's Analysis of Butler's Analogy of Religion. With notes, adapted to the use of schools. By C. E. West. New-York: Harpers.

Every one who has perused the "Analogy" of the immortal Butler, we think, will hail this analysis as a most excellent production for schools. It presents the great principles of Butler in a simple manner, adapted to the capacities of youth. Mr. West is well qualified to prepare such a work, and we trust it will be extensively used.

Daily Communion with God. By Matthew Henry, with the Life of Henry by Rev. James Hamilton. New-York: Robert Carter. pp. 320—12mo.

The author of this work is well known to christians of all denominations, as the celebrated Commentator. This fact is enough to give the volume before us a favorable reception. There is, however, great intrinsic merit in it. It is full of practical and pious instructions in reference to a variety of interesting subjects, and would be very useful for families and all persons, who wish to be instructed and advanced in piety.

An Earnest Ministry. By J. H. James. New-York: M.W. Dodd. pp. 288—12mo.

We commended this work in a previous No., having only seen some of the proof-sheets. We have now before us a handsome volume, and must say that its contents are extremely rich. What is more important, at the present day, than a consideration of the subject mentioned in the title of this book? Who does not pant to see more of the apostolical pathos and burning zeal of primitive disciples, manifested in the pastors of our churches? Especially in our cities, is it not too true in some cases, that ministers with large salaries and in easy circumstances, lose much of that holy *unction*—that humble, earnest longing for the salvation of souls for which our pilgrim ancestors were distinguished? We trust that this volume will be extensively read, and we know that it will exert a good influence.

A Journey over the Region of Fulfilled Prophecy. By Rev. J. A. Wylie. New-York: R. Carter.

This little work has a very enchanting title to the biblical scholar, and it is very interesting as far as it goes. We should be glad to see an elaborate and critical work upon this subject. We are much pleased, however, with the volume before us. It is designed for youth, and contains many historical facts of great value in respect to Babylonia, Assyria, Egypt, and other nations of antiquity.

A Token for Children. By Janeway.

This, like the preceding volume, is one of the series of Carter's Cabinet Library, containing an account of the lives of several pious youth. It is a beautiful gift book for children.

Love to God. By Rev. R. Taylor. New-York: M. W. Dodd.

This is a small but beautiful volume, suitable for a pocket companion. It is extremely practical, and full of pious effusions.

All of the books mentioned above are handsomely got up, and deserve an extensive sale.

SERIALS.

The Thousand and One Nights; or Arabian Knights Entertainments. Illustrated with 600 beautiful designs on wood. New-York: Harper & Brothers.—This is an old, but celebrated work, translated anew by E. W. Lane, Esq. It is of the fictitious kind; but different from those of the present day. It presents a very true portraiture of the mythological vagaries of oriental minds in ancient times. The work describes those scenes which were supposed to be realities by the superstitious Arabs. In this translation, many objectionable and indelicate allusions are omitted. The style in which the book is got up, is elegant—paper, printing, and illustrations, superb. It is to be completed in twelve parts, 25 cents each.—Three Nos. have been issued.

The Boy's Spring Book. By the same publishers. This is beautiful—has 35 illustrations, and is full of pleasing and useful lessons of morality. Price 37 cts.

Ewbank's Hydraulics, No. 6. This continues to increase in interest. Call at the Tribune Buildings and see it.

The Columbian Magazine continues to attract great attention. The May No. appears to be still richer than its predecessors, under the direction of the new and talented editor, Stephen M. Chester. John S. Taylor publisher, 151 Nassau-st.

Littell's Living Age, No. 201. Berford & Co., 2 Astor Place. This is a truly unique work, containing a little of almost every thing which is instructive and useful.

Devotional Bible, Nos. 36, 37, 38 and 39, rich and valuable.

Cyclopedia of Moral and Religious Anecdotes. By Rev. H. Arvine. Nos. 2 & 3. These Nos. are very rich, and will be read with great interest. The incidents are valuable for illustration in sermons.

The American Baptist Publication Society have just published an edition of "Remington's Reason's for becoming a Baptist." The Society have in press a new work entitled "Closing Scenes, or Death-beds of Young Persons."

LAMARTINE—HIS MOTHER—AND THE BIBLE.

To the Editor of the Baptist Memorial.

Dear Brother—I have been looking over the works of Lamartine, now playing a conspicuous part in the affairs of France, for the purpose, if possible, of ascertaining his religious views. He is evidently under the influence of the great principles of the Gospel, though somewhat rationalistic in his tendencies. Educated under the influence partly of popery, and partly of Voltaireism, it is not surprising if an element of doubt should mingle with his creed. It is pleasant, however, to know that he reveres the Bible, and feels the necessity of religion, as an element not only of individual but of social elevation. In his "Pilgrimage to the Holy Land," he tells us that it was the instructions of his mother that first awakened within him the desire of seeing the scenes consecrated in sacred history. "When my grandmother," says he, "was on her death-bed, my mother received from her a Bible of Royamont, in which she taught me to read, whilst I was yet in my infancy. This Bible was illustrated, with engravings on every page, delineations of Sarah, Joseph and Samuel, and, above all, of those simple patriachal scenes of the East, intermingled with all the actions of that simple and miraculous life of the father of the human race. When I had recited my lesson to the satisfaction of my mother, and had read, nearly without a single blunder, the column of the Holy Scriptures, she would then show me the engraving, and, holding the book open upon her knees, allow me to examine and contemplate it, giving me, at the same time, a full explanation of its import, as a reward for my industry. She was by nature gifted with a mind as pious as it was affectionate, and with an imagination the most delicate and unsophisticated. Her sweet and noble figure reflected in its radiant physiognomy every thing which occupied her heart, every thing which was depicted in her thoughts; and the silvery, affectionate, solemn, and deeply expressive tone of her voice imparted to all that she said an accent of strength, love and delight, which even at this moment vibrates

in my ear, alas. now six years since that sound ceased to be heard. The sight of those engravings, explanations and poetical commentaries of my mother, instilled into me from my infancy a taste and inclination for Biblical knowledge. From the love of the things themselves, to the scenes where they had taken place, there was but one step. From the age of eight years I was therefore inflamed with a desire of visiting those mountains on which God descended; those deserts where the angel came to show to Hagar the secret spring, from which her poor child, exiled and dying with thirst, might be refreshed; those rivers that flowed from the terrestrial paradise; that sky from which the angels were seen to descend, and to which they were seen afterward to ascend, on the ladder of Jacob."

At the reputed tomb of our Savior, Lamartine speaks of himself as having been greatly moved. He speaks of Jesus as the "Divine Heir of Heaven and Earth," and of his religion as the "worship of love and suffering," and adds: "We fell on our knees on those stones, under that roof, which were the witnesses of the most incomprehensible mystery of the divine charity for man, and we prayed. The inspiration of prayer is also a mystery between God and man; like modesty, it throws a veil over the mind, and conceals from man that which belongs solely to Heaven."

He uses many affecting expressions while wandering over the scenes of our Savior's sufferings,—the brook Kedron, Gethsemane, Olivet and Calvary; and thanks God, in view of our Savior's agonies, that he himself possesses a hope, inspired by the Son of God.

In a curious conversation which Lamartine held with Lady Hester Stanhope, he remarked, "There are two lights for man,—one which illumines the mind, which is, however, subject to discussion and doubt, and which frequently leads only to error and mistake; the other, which illumines the heart, and which never deceives; for it is at the same time evidence and conviction; and for us, poor miserable mortals, truth is but a conviction; God alone possesses truth in another manner; and as truth,we possess it only as faith. I believe in Christ, because he has introduced on earth the most holy, the most fruitful and the most divine doctrine that ever shed its beams on human intelligence; a doctrine so heavenly cannot be the fruit of deception or of falsehood. Christ has spoken as reason speaks. The doctrine is known by its morality, in the

same manner that a tree is known by its fruits; the fruits of Christianity (and I speak more of the fruits which are to come than of the fruits which have been already gathered and already corrupted,) are infinitely perfect and divine, the author of which is the Divine Word, as he so styled himself. Hence it is that I am a Christian."

Quotations similar to these might be multiplied, from the writings of Lamartine, but I have no further space for them.

Yours, truly, R. T.

Hartford, May 2nd, 1848.

THE CRY OF INJURED TEXTS.—No. I.

As I know you are always ready to take the part of those who are misused, and as I understand that you have determined to admit into your valuable Magazine some complaints under this head, I put in my claim to be heard first of all; for, I think, no text in the Bible has more cause of complaint than myself.

Speaking of wisdom, that is, of true and practical religion,* I have said, "*Her ways are ways of pleasantness, and all her paths are peace;*" and the idea I meant to convey was, that all the duties of religion, not excepting the most difficult and self-denying, were sources both of pleasure and of peace: and this is a truth that I am ready to prove to all the world. No one, I imagine, will call in question the declaration of our Lord, that religion is contained in those two great and comprehensive commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength:" and, "Thou shalt love thy neighbor as thyself." Let any one examine these two commandments, and see what effect an obedience to them will produce upon the mind. Will not a view of the divine perfections, as exhibited in the works of creation, and especially as harmonizing in the great mystery of redemption, fill the soul with joy and wonder? If to this be added a lively hope that God is reconciled to us

* This is the scriptural account of *wisdom*: "The fear of the Lord, that is wisdom; and to depart from evil, that is understanding."—Job xxviii. 28.

in the Son of his love, and a delightful prospect of dwelling with him forever, will not that afford a pleasure superior to all which can arise from the gratifications of sense? Will not the love of one's neighbor, too, excite the most pleasing sensations in the soul? Can you rejoice in his prosperity, or sympathize with him in his adversity, and not feel an exquisite gratification from such exercises of mind? Can you open your hand for his relief, or administer consolation or support, and not, like the offerer of incense, be regaled with the odor of your offerings?

But it will be said, "The cloud has a dark as well as bright side." True, it has; but it wears a gloomy aspect only to the enemies of God: on his friends it casts a cheering light by night, and a refreshing shade by day. Religion smiles on all its votaries even in their most serious and painful hours. What then, it may be asked, Shall I pretend to say that there is any pleasure in repentance, in self-denial, in bearing the cross? Yes; I will both affirm, and prove it too. I do not mean to say that pain and pleasure are the same thing, or that any one can take pleasure in what is painful *merely on its own account;* but I say, that things, which in themselves are painful, may become pleasant *when viewed in relation to their consequences*, and that they really are so in the exercises of religion.

Repentance is a painful sense of our guilt and misery; yet is there nothing that will afford more real pleasure to the soul.—Suppose a person had eaten something poisonous, and was informed by his medical attendant that the poison, if not immediately expelled from his stomach, would destroy him in a few hours; would he not gladly use the means necessary for its removal? would not every fresh exertion, though painful in itself, afford him pleasure, when he beheld the success of his efforts? And would he not thankfully repeat his endeavors till he had completely accomplished his desire? This then is a just view of repentance; it is an effort of the soul to get rid of sin, which, if not expelled, will ruin him forever. And I will appeal to every one who ever experienced the smallest emotions of true penitence, whether it did not afford him both pleasure and peace, in proportion as it prevailed for the expulsion of sin?

Self-denial is the mortifying of our own natural inclinations; yet that also becomes a source of pleasure to the true christian.—

Suppose a person tempted to indulge a forbidden appetite, or to gratify a vindictive spirit, would not the pleasure which he would feel in mortifying his corrupt affections, far exceed any that could arise from the gratification of them? When Joseph fled from Potiphar's wife, had he not an infinitely more exquisite and refined pleasure in resisting her solicitations, than he could have had in complying with them? When David hasted to avenge himself on Nabal for his insolence and ingratitude, and was pacified by the seasonable interposition of Abigail, did he regret the loss of any satisfaction which he might have found in executing his cruel purpose? and did he not experience more delight in pardoning them than he could have done in inflicting punishment? Thus it is with all who submit to the restraints of duty; however strong their inclinations to sin may be, their happiness in fulfilling God's will, far overbalances any pain they may experience in conquering their own.

The *bearing of the cross* is no less necessary to constitute us real christians; yet not even this can be said to be unproductive of pleasure. To be hated, reviled, persecuted; to be imprisoned, and put to a cruel death, are certainly not agreeable to flesh and blood; but yet we find many of the saints exulting and triumphing in such trials. We read of some who "took joyfully the spoiling of their goods;" of others who, with their feet fastened in the stocks, and their backs torn with scourges, sang "praises to God at midnight;" and of others who "rejoiced that they were counted worthy to suffer" such things. Paul, in expectation of martyrdom, considered it as a subject of the warmest congratulation; and our Lord has told his followers to "rejoice and be exceeding glad," whenever such trials come upon them. Is not this proof sufficient that we may "take *pleasure* in infirmities," and "glory in tribulations also," and find matter of triumph even in the bitterest sufferings for Christ's sake?

Let none then, after these things, calumniate religion as though it could not make men happy, or as though any *one* of its ways were not ways of pleasantness and peace.

But I do not merely complain that I am thus overlooked, and that my testimony respecting religion's ways is so generally opposed. I suffer another injury, which is yet more painful; I am not only

not permitted to rectify men's judgments with respect to truth, but I am adduced to sanction and support the most horrible falsehoods.

Mr. Memorial, you will not wonder that I feel hurt when I inform you, that the votaries of pleasure quote my words as countenancing and recommending their evil ways. When they are told, by God's ministers, that they must "renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh," they bring me in to justify their worldliness and dissipation. Because I say that *religion is pleasure*, they represent me as saying, that *pleasure is religion*. Now, Sir, is it not grievous to have my words thus perverted, and to be made to contradict innumerable passages of scripture which are as plain and expressive as words can make them? Fain would I ask those who pretend such a partiality for me, what they can make of those words of Paul, "She that liveth in pleasure is dead while she liveth?" or those of John, "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him?" Sir, I request you to inform my enemies (for I am sure I cannot call them friends) that I never intended to oppose the whole tenor of scripture; that, on the contrary, my testimony precisely accords with that of the apostle, "To be carnally-minded is death, but to be spiritually-minded is peace."

Nor have I to complain only of those who thus traduce my character. I am not well pleased with many who could expound my words, indeed, very well, but who by their lives help greatly to undermine and weaken my authority in the world. I refer to the professors of religion, who give themselves so much latitude with respect to worldly company and worldly pleasure. Will not the world naturally conclude, that religion is so sparing in her communications of happiness, that her followers are forced to come and borrow of *them* to render the restraints which she imposes on them, more tolerable? And as you have access, I understand, to many who are really devoted to God, I beg you will speak to them in my behalf, and desire that they will be my advocates with an ungodly world. Tell them, from me, to press forward in their heavenly course, and to shew, by an ever-increasing zeal and dili gence, that they experience the truth of my words, and that their Savior's "yoke is easy to them and his burden light."

PROVERBS iii. 17.

CONVERSION OF A CRIMINAL.

A THRILLING INCIDENT.

In looking over the English state trials lately, I met with an interesting account of the behavior of a person executed for misprision of treason during the reign of James I., which I thought might be deemed worthy of a place in your useful Magazine. The circumstances that brought him to his end are as follows:

About nine years after the execution of the persons who were condemned to die for the Gowric conspiracy, one *George Sprot*, a notary at Ayemouth, in Scotland, was seized, as being privy to that mysterious affair. He had whispered among several persons, as we are told by Dr. Robertson, that he knew some secrets relating to the conspiracy. The privy council thought the matter worthy of their attention, and ordered Sprot to be apprehended. With great signs of penitence, he confessed all the circumstances of the affair that came within his own knowledge; and after being tried, Sprot was condemned to be hanged at the Market Cross of Edinburgh, as guilty of misprision of treason; an expression which in *law language* denotes the crime of concealing a conspiracy.

We have no further information concerning this deluded man, but the account of his behavior at the place of execution, which, indeed, was remarkably penitent. Yet, pleasing as it is to see an offender go out of the world in a spirit of humiliation, and in the enjoyment of hope towards God, it is far more satisfactory to have such an account preceded by some well authenticated memorials of his conversion to God, before the solemnities of a dying hour have begun to operate on his mind. There is likewise less, in such a case, to foster the delusion of those who are apt to abuse the account of a late repentance, by encouraging the dangerous hope that such may be *their* end, though they still continue in a sinful course of life.

But though we have no account of Sprot's life, except what relates to the cause in which he suffered; it should be remembered, that even with respect to that affair, he does not seem to have acted in a single instance as an accomplice in the treason, though he was in the secret of the conspirators. It should be noticed like-

wise, that although he appears, in the report of his execution, to burst all at once upon us in the character of a humble and peaceful penitent; yet that some time for recollection intervened between his condemnation and his execution. In this interval he was attended by several ministers, who, from what is related of their behavior to the prisoner, both at his examination and on the scaffold, appear to have been men who would not be wanting in that searching kind of treatment, necessary to the production of a deep and well ascertained repentance. We may hope, therefore, that what is now to be related of Sprot's last moments, is not to be ranked among those blazing accounts of the faith and hope of dying profligates, on which considerate minds have sometimes had a doubt, whether they should regard them as exhibitions of the force of enthusiasm, or as proofs of the power of divine grace. Unlike some of the accounts here referred to, the following details are not marked by anything like exultation; their predominant character is a spirit of humiliation. The delinquent, though peaceful, does not triumph; appearing all through the record a contrite sinner, we hope there will be found in the great day reason to rejoice over him, as one instance among thousands and tens of thousands, of the tender mercies of our God. Luke i. 78.

When he was brought to the place of execution, he repeated the depositions he had made before the privy council concerning the conspiracy, and declared, that he was "most sorry and grieved that he had offended God, and the king's majesty, in concealing such a vile, detestable, and unnatural treason."

After this he made an acknowledgment which has been often heard from those who come to an untimely end. He attributed his ruin to his associating with wicked company. He acknowledged, that his "hunting with *Restalrig*, who was a man without religion and subject to many vices, as also his continually being in company with the Laird of *Bour*, who likewise was irreligious, and his being drawn by them into their matters, brought him from one sin to another, and consequently upon this grievous crime, for which most justly, worthily, and willingly, he was now to render his life." Having earnestly exhorted the vast crowds that surrounded the scaffold to beware of evil company, and especially of those who were destitute of religion, he fell upon his knees, before them all, and prayed in these words:

"O Father, how shall I call thee Father, that am so unworthy to be called thy son? I have wandered astray like a lost sheep, and thou of thy mercy hast brought me home unto thee, and hast preserved my life from many dangers until this day, that I might reveal those hidden and secret mysteries, to mine own shame and thy glory. Thou hast promised, that whensoever a sinner, from his heart, will repent, and call to thee, thou wilt hear him, and grant him mercy."

In this strain he continued praying for a considerable time, to the great admiration of all who heard him. After which, one of the ministers who attended on the occasion prayed, with whom Sprot joined, repeating his earnest cries, "that God would forgive his sins, and receive his soul to mercy." Then standing up, he made several requests: among which this particularly deserves to be noticed, as serving to shew how truly concerned he was that others should profit by his awful example. He desired all the ministers who were present, "that wherever they went, they would proclaim in the pulpit his confession of his crime, his sorrow for it, and his hope that God would pardon him." And so earnest was he that this might be done, that not satisfied with making the request, he obliged all the ministers who stood near him to bind themselves to the fulfilment of it, by solemnly giving him their hands on the agreement.

The executioner then came to him, and asked forgiveness of him. To whom he replied, "with all my heart. You do but your office, and it is the thing I desire; because suffering in my body, I shall in my soul be joined to my Savior."

The whole of this scene must, without doubt, have been deeply impressive. But there remains a concluding circumstance to relate, that must have wrought up feeling to its highest pitch. Sprot ascended the ladder with the halter about his neck, and hands untied. When he had reached the upper part of it, he desired permission to sing the sixth psalm, and requested the people to join him. This being granted, he led off the psalm himself with a very loud and strong voice, though naturally "a weak spirited man, and of feeble voice and utterance." His own voice, however, was soon lost amidst the thousands who joined with him in singing those penitential words. The psalm being ended, he commended his

soul to God, tied a cloth over his eyes, and was then cast over the ladder: "so ending," says the account, "this mortal life."

Before he was turned off, he had promised to give the spectators some sign at the last gasp, in confirmation of the truth of what he had deposed. He was enabled to perform his promise. This extraordinary circumstance is thus related in the first volume of State Trials—"When he had hung a pretty space, he lift up his hands a good height, and clapped them together aloud three several times, to the great wonder and admiration of all the beholders."

A. B.

THE RICHEST PRINCE.

Some German Princes once at Worms,
In loud and boasting speech,
Recounted at the Emperor's feast
The wealth and power of each.

"My land is broad and princely great,"
The Lord of Sax'ny said:
"Its mountains yield their silver wealth,
From many a deep-wrought bed."

"Behold my land with good o'erflows,"
Quoth Gebhard of the Rhine;
The golden corn blooms in its vales,
And on its hills the vine."

The hoarded gold of Church and State,"
Bavarian Lewis cried,
Shall rank my land in power with yours,
Howe'er with wealth supplied."

The bearded Lord of Wirtemburg,
Good Eberhart, next spoke:
"My land contains no cities proud,
Nc mines its mountains choke."

"But this one treasure it can boast—
Where'er its Sov'reign goes,
Securely in each subject's lap
He may his head repose."

FEMALE CORRESPONDENCE.

I AM puzzled beyond expression; and as I have no means of solving my difficulties at home, I venture to apply to you. I have long been a regular attendant at church, and thought I was well acquainted with every thing which a good christian need wish to know. I took pains also to train up my children in the same paths which I had trod before; and so successful were my endeavors, that they presently were able to state the principal evidences of christianity, almost as well as the pastor himself. But you must know, Sir, that my eldest daughter has somewhat of an inquisitive disposition; and one Sunday night, when I was repeating the substance of the afternoon sermon, which was intended to obviate the objections of infidels against the christian miracles, she quite astonished me by the following inquiry—"Pray, mamma, what is the *nature* and *object* of christianity? It is surrounded with a wonderful variety of evidence, the force of which I feel and acknowledge: surely the nature of the gospel itself, which is recommended by such a display of dignity and power, must be very surprising."—Now here began my first difficulty on the subject. I could have written a volume upon the evidences, but had never employed a single thought upon a question like this: so I resolved to go to the pastor. He was very civil to *me*, but blamed Harriet exceedingly for troubling her head with things which she could not understand; and desired me to tell her that the christian religion alone had discovered to us a future state, and established the existence of one God. Now all this he had told us often before; for, in fact, these discoveries themselves, when duly considered, form no trifling argument in favor of that revelation, which first clearly and unequivocally proclaimed them to the world. But this answer satisfied neither my daughter nor myself. I do not know whether the pastor meant any allusion to Harriet in the sermon, which he delivered on the following Sunday; but, if he did, he certainly failed of his object. His text was, "Secret things belong unto the Lord our God," and he warned us against indulging a profane curiosity in divine things. I thought his text was a little against us; but on referring to the passage, when we got home, our desire of information was rather excited than allayed: for it appeared that some things are

revealed which belong to us and to our children; and we both agreed that it was of importance to learn them. To settle all my doubts at once, I ventured to make an application to a scholar, who happened at that time to be a resident in the neighborhood. For the better discussion of the subject, he came to drink tea with us, and, as his memory is good, he gave us the substance of several sermons which he had lately heard. I was much obliged by his civility; but really, Sir, I was never the wiser. One gentleman proved, it seems, that the ancient heathens had no hospitals or infirmaries, and that many of their barbarous customs exist no longer: these are collateral benefits beyond a doubt; but they can hardly constitute the essence of christianity. Another preacher had overthrown the oracle at Delphi, and demonstrated that his objections had no force when applied to the prophecies of scripture. This, as you will plainly perceive, was little to our purpose. Nor did we make much progress in the cause by elaborate dissertations against the impostor of Mecca; for my family, I sincerely believe, are just as likely to embrace the religion of the Hindoos as the doctrines of Mahomet.

Such, Sir, was the substance of our conversatión for at least two hours. The patience of my daughter was at length exhausted, and she earnestly inquired whether it was not sometimes the custom to illustrate the doctrines of the gospel, and requested all the information on that head which he had time to communicate. He readily undertook the task, and gave us many satisfactory proofs of the existence of the Supreme Being, the reality of dæmoniacal agency as stated in the gospels, and the personality of the great enemy of man. I will not exhaust *your* patience, Mr. Editor, by entering into a longer detail; the conclusion of the business was, that my young guest recommended me to apply to you—"I have discovered," said he on leaving us, "what I did not before suspect, that my own creed is defective; the knowledge which I now possess is not able to make me wise unto salvation, and I am much afraid that many of the clergy, in dwelling *exclusively* on the evidences of christianity, or demonstrating acknowledged truths, forget to state the essential doctrines of the gospel. Hereafter, I will hear with greater attention, and examine with greater accuracy; and if you will permit the correspondence, I will lay before you the result of my inquiries." If you wish to see his letter, when it arrives I

will certainly send it. In the mean time, Sir, I hope you will not forget my poor Harriet, nor her affectionate mother,

MARGARET.

MODERN CHARACTERS—No. V.

SUSAN.

SUSAN is one of those persons in whom has been fulfilled that promise of the Scriptures, "Train up a child in the way that he should go, and when he is old he will not depart from it." Both her father and mother were religious. The plan, therefore, of education pursued by the one was in no degree counteracted by the other. She was the child of many prayers. Long before she had learned to offer her own infant supplications, many an earnest address had been presented to heaven on her behalf. She was early inured to a discipline which was strict but not severe. It was such as was found sufficient to enforce prompt and uniform obedience to parental authority; and this authority was often interposed without an explanation of all the reasons for the exertion of it. Habits were thus formed in childhood, which greatly facilitated a course of right practice in maturer years. Temperance, self-denial, regularity, punctuality, bodily as well as mental industry, were enforced upon her nearly in the same manner in which they are insisted on by some correct and considerate parents of a worldly cast. Susan, in this respect, had all the advantages of Mary, whose character, and also that of Caroline, will now come again under review.

Susan and Mary, in their youth, had many similar occupations, and some of the same masters. In the case, however, of the former, a greater share of attention was paid to useful objects. In point of natural talents, as well as rank in life, they were nearly equal, and in both were far above mediocrity. But while the imagination of the one was more highly cultivated, or, as I may quite as properly say, was more amply indulged, the reasoning powers of the other were much more improved. The mind of Susan was, on the whole, far better furnished; and this advantage

arose chiefly from the circumstance of her having dedicated to mental pursuits a large portion of those numerous hours which Mary bestowed on music, though without the plausible plea of a strong natural taste for it.

But it may be useful to specify more particularly their comparative attainments. In music, it has been already intimated, that Mary might claim a superiority. She was also better acquainted with our dramatic writers and poets. She had been led, by eager curiosity, to run over some translations from Greek and Roman authors, of which Susan had only been permitted to hear select parts read by her father, who was continually pointing out, as he proceeded, the difference between Heathen and Christian greatness and virtue. In drawing, in botany, in natural history, and natural philosophy, they were nearly equal. Both attained to great excellence in the art of reading. Susan, however, read with peculiar simplicity as well as good taste, and with remarkable distinctness. Her hand-writing, for I do not disdain to mention so minute a circumstance, was superior to that of Mary, and her proficiency in arithmetic much greater. Though less generally conversant with the works of our poets, she had committed to memory more pieces of moral and religious poetry, and could repeat almost every devout and poetical hymn in our language. She had, on the whole, applied herself to the study of prose much more than Mary, and it is worthy of remark, that she had so carefully cultivated clearness and correctness of style, as to be able, at a very early age, to write any letter of importance which her parents might confide to her. In general history, it is difficult to say which had the advantage. Susan, however, was far more intimately acquainted with the events of several most important periods. She was well versed, for example, in the history of the Reformation, and in the lives of the principal reformers. She had so much knowledge of the times of the Puritans, as to have acquired a very just idea of the merits of the two contending parties. I remember to have heard that her father, from whom she derived much of her information on this subject, once very carefully pointed out to her some facts related in "Baxter's Life and Times," and then compared them with the unfair account which Hume gives of the same transactions; and I know that he usually endeavored to correct the sentiments which he gained from Baxter, by means of Rapin, Clarendon and

Burnet. As to Caroline, she might have been guarded against many of her errors by a careful observance of those extravagances which in the end disgraced the cause of the Puritans, a description of persons whom she in some degree resembles. But she is little acquainted with this interesting part of English history; and she seems never to have reflected, that it probably pleased God to permit religion, in that instance, to be disgraced, for the very purpose of affording a lesson of caution and instruction to christians of succeeding ages. Caroline, though she has abundant time, neglects general reading, and is, indeed, indisposed to mental industry.

But the great point in which Susan excels, is her knowledge of the Scriptures, and of good books of divinity. Caroline is well read in the doctrinal passages of the Bible; and Mary says that she can comprehend only the practical parts of it. Susan, however, has been taught to love both; but as her manner of reading and interpreting her Bible will be afterwards explained, no further mention shall now be made of this important subject.

I proceed to speak more particularly of the means which were used by the parents of Susan, to render her truly religious. The effect produced by their admonition was for a time so small, as to be a source of some uneasiness to them; and it is rather to the repetition of their exhortations, than to any one particular effort, that, under the divine blessing, the impressions at last made upon her are to be traced. Their instruction was conveyed not so much by formal lessons of religion, as by the medium of pious observations seasonably introduced, and coming warm from the heart. Did a young companion die? The brevity and uncertainty of life were noticed. Was the deceased understood to have shewn signs of a devout regard to God, and of humble trust in a Savior? The circumstances which led to the comfortable supposition were feelingly developed and discussed. Was any person of a contrary character cut off? Anxiety and dread on the subject of the future destination of such a one were indicated: no mention, at least, was made of a "happy release;" no expressions were heard which could tend to efface that doctrine of the pulpit and the Bible, that the wicked shall go away into everlasting punishment, and only the righteous into life eternal. Was some acquaintance afflicted with temporal calamity, with the loss of friends, with sickness, or with unexpected poverty? However strong might be the sympathy

expressed, these events were not treated as the heaviest of all possible evils. Susan was reminded, that to be impenitent, as many are rendered by prosperity, is to be a far greater object of pity; and that "our light affliction, which is but for a moment, may work out for us a far more exceeding and eternal weight of glory." Did any one, by entering into the married state, become the subject of general congratulation, because the acquisition of fortune was great, and the worldly prospects were alluring; and were the parties thus pronounced happy clearly irreligious? Susan was taught, by repeated admonitions, to understand that "a man's life consisteth not in the abundance of the things which he possesseth;" and that no state can properly be deemed happy, without the blessing of God.

But it is not intended fully to relate in what manner her parents conveyed all their religious instruction. The chief object of these observations is briefly to show that the lessons taught at church, or inculcated on solemn occasions at home, were not contradicted, as they too often were in the case of Mary, by the familiar language of the drawing-room or the parlor; but were, on the contrary, receiving continual confirmation from the lips of two pious parents, intent on the spiritual benefit of their offspring.

It would be difficult to name the period when Susan first clearly manifested a religious spirit. She, however, after a time, gave indications of a tender and awakened conscience, which her parents considered as proceeding from the gracious influence of the Holy Spirit, and as an answer to their persevering supplications for a divine blessing on their instructions. She acquired a more and more quick perception of the nature and of the evil of sin. She was taught to discern it in herself before it broke out into open acts. She saw it in the secret motion of her heart; and her growing sense of it was accompanied (as it obviously was likely to be) with an increasing persuasion of the corruption of her own nature, and of the general predominance of moral evil in the world.

The law of God, not any of those laws of man which are often substituted in the place of it, was understood by her to be her rule; and she viewed it in the full extent of its requisitions. She saw that it enjoined obedience in every thought, word and deed—an obedience resulting from the internal principle of unceasing love

to God and her fellow-creatures; and that every transgression of that law was sin. Not an evil thought, therefore, did she perceive in herself, and she became very quick in perceiving them; not a duty did she neglect, and she took a very comprehensive view of her duties; without being conscious that she was guilty, and accounting herself justly punishable for the transgression.

If I were desired to name the great practical difference between Susan and Mary, and also indeed between Susan and Caroline, I should state it to be this. Susan makes no excuses for her sins. She pleads not the propensity of her nature, nor the force of temptation, nor the seduction of evil example, nor any metaphysical necessity under which she is placed, nor the general custom of others; no, nor the smallness of the particular fault into which she has fallen. She pleads not that the Gospel has repealed the law, and has therefore mitigated the sinfulness of each transgression. The Gospel, according to her view, has "established the law," has re-affirmed its reasonableness, its excellency, and its strictness. The Gospel has ever shewn the condemning power of the law with additional clearness, for "the law," as she has learned even from the Gospel, "is holy, and just, and good:" "by the law is the knowledge of sin," and it is the acknowledged goodness of the law which makes her feel the justness of that sentence which it pronounces against her.

Mary, on the contrary, seems to think that the original law of God has been abrogated by the Gospel; and that the Gospel is the publication of a new and milder law, which, as she comforts herself, she tolerably well obeys. She has a confused idea, that by fulfilling her evangelical duties, of which she admits that faith in Christ is one, she shall through Christ be justified. She thus leans to the doctrine of justification by works. By this train of her ideas, she is led to be continually forming to herself a low standard of right and wrong, and to be excusing herself from the performance of all difficult duties. Mary's aim is much lower than that of Susan. She is also not half so great a sinner in her own eyes, and having the consciousness of few sins, I fear she has no deep humility.

Caroline, on the other hand, perceives the doctrinal errors of Mary, and yet contrives to elude, by a number of mischievous sentiments, the force of that orthodox tenet of justification by

faith for which she contends. For though she confesses her sins in general, and will even use terms more coarse than Susan thinks it proper to employ, she is disposed to stand up for her own honor in each particular, and she a little bends her doctrine of predestination, as well as that of human impotency, to the purpose of apologizing for sin, or at least of excusing indolence.

But Susan, whether addressing God or man, leans not to the side of self-justification. She defends no iniquity; she pleads for no infirmity. Her's is that truly humbled heart which suspects evil though it should not be clearly perceived, and is therefore thankful even for the reproof that may not plainly be deserved. Her's is that self-condemning conscience, which is continually anticipating every just accusation.

It may, perhaps, be thought by some, that this temper of Susan must be very uncomfortable to herself, and must give to her whole character an air of sorrow and despondency; that she must be a woman whose countenance is sad, whose looks are downcast, and whose tone of voice is melancholy. In answer, I have to observe, that her habit of self-condemnation is corrected by another principle of her religion, which is no less powerfully operative. She both trusts, and cheerfully hopes, in the rich and unmerited mercies of a Savior. That sensibility of conscience, which the objection supposes to be an almost insupportable burden, becomes in her the very ground for believing that she really is a partaker in the benefits of her Redeemer's death, and an heir of eternal glory. "Blessed are the poor in spirit, for their's is the kingdom of heaven." There are certain seeming paradoxes in religion, which none but the religious well understand. That a deep consciousness of sin is the foundation of a true and lively hope, of a hope which is far more exalted than that which the self-righteous feel, is one of these paradoxes.

Caroline is apt to err, by separating the two feelings which have been described. She esteems a Christian to be a person who is at one time tormented by gloomy fear, and then overwhelmed by a flood of joy breaking in upon the soul. Christian conversion consists, according to her views, first, in a certain "law work," as she uncouthly expresses herself, and, in this stage of religious experience, the convicted sinner, as she expects, will be almost distracted by despair. After passing a certain time in the severe school of

the law, a religion of little else than comforts and privileges, as she supposes, is enjoyed; though, perhaps, interrupted by occasional relapses into the old state of wretchedness and dismay. There can be little doubt that many good persons have gone through these successive stages, and that those in particular who have wanted a religious education, are apt to fall into much terror and perplexity, while entering upon a religious course. I cannot, however, learn that there has been any period of Susan's life in which she has undergone this precise process. The sense of her own sinfulness, and of God's mercy through a Savoir, have grown up together. Her parents, her minister, her religious books, and, may it not be added, her Bible, have never taught the one truth without almost immediately adverting to the other; and a quick sensibility in both points is undoubtedly best learned by always uniting them together.

PERSECUTIONS.—No. VI.

IRENÆUS.

During the latter part of the second century, many suffered under the oppressive laws of the emperors, and cheerfully yielded up their lives in confirmation of their faith in Christ. The names of Pothinus, Bishop of Lyons, Sanctus a deacon of Vienne in Gaul, Maturus, Attalus, Alexander, a physician, and others, are mentioned as having sealed their testimony with their blood. Some writers have collected the names of forty-eight, who became martyrs in the year 177. They endured tortures worse than death; but were sustained by the grace of God, and departed in the triumphs of faith.

The next most distinguished father of the church was Irenæus. There was indeed Tatian, who was converted to christianity by reading the Old Testament, and became a pupil of Justin Martyr, but afterwards imbibed dangerous errors; Hegesippus, a converted Jew and celebrated christian historian; Melito, Bishop of Sardis in Lydia, a voluminous writer; and some others who were renowned

for learning; but Irenæus was the greater light in that moral darkness which then pervaded the world.

He was born and educated in Asia Minor, under Polycarp and Papias, and was conversant with those who had been instructed by the apostles and immediate disciples of Christ. About A. D. 150, he went with Pothinus and other missionaries to Lyons and Vienne in Gaul, and was a presbyter until the death of Pothinus, when he succeeded him as Bishop of Lyons. He continued in that office until A. D. 202, when he suffered martyrdom. We have in history no credible information in reference to the circumstances of his death. We know that he was a learned and bold defender of christianity, and doubtless brought down upon himself much persecution and distress during the latter part of his useful life.

He is represented as an ardent and sincere christian, and a discreet and amiable man. As an interpreter of the scriptures, he was like most of the early fathers, rather fanciful; but an acquaintance with the opinions of *all* who lived so near the apostolic age, is of great importance to the biblical scholar. The great work of Irenæus is his Examination and Confutation of the misnamed (γνῶσις) *knowledge*, in five books.* It has come down to us in a Latin translation, and is an able defence of the true christian faith against the various heresies of that age. There are a few fragments of his other writings preserved by Eusebius and Epiphanius.†

Irenæus has been claimed by our Pædobaptist friends as an advocate of infant baptism. Neander in his lectures, says, "There is no allusion to it (infant baptism) until Irenæus." It is generally conceded by Pædobaptists that Irenæus is the first of the Fathers who has, in his writings, made the slightest reference to the subject. The following is a translation into English of the passage in dispute. "Christ came to save all through himself; all, I say, who through him, are *regenerated* to God, infants, and little ones, and children, and youths, and the aged. Therefore he passed through every age respectively, sanctifying infants by becoming an infant to them; to little ones, as a little one, sanctifying those of this age, at the same time being made to them an example of

* This is usually called "*Libri contra Haereses*,"—*Books against Heresies.*

† See Euseb. Hist. Eccl. L. v. c. 15, 20, 24, 26.

piety and of justice, and of subjection; to youths, as a youth, becoming an example to them and sanctifying them to the Lord."*

It will be asked at once by our readers, what has this passage to do with baptism? Not a word is said about it. That is true; but Wall, Laud, Schroeckh, and others, suppose that "*regeneration*" (renascuntur), in the above passage, signifies baptism. According to that view we shall have to read the passage thus: "All I say, who through Christ are *baptized* unto God," which would be, to say the least, singular phraseology and almost without any intelligible signification, and certainly without any precedent in the scriptures or the writings of the Fathers.

It is true that in ancient times, it was thought by many that regeneration took place during the act of baptism, and hence arose the custom of sprinkling the sick and infants in cases of necessity. It was decided that sprinkling or pouring would answer instead of immersion. But this did not occur in Irenæus' time. Cyprian, Bishop of Carthage in Africa, first introduced the custom about the middle of the third century, more than a hundred years after Irenæus became a bresbyter at Lyons. Irenæus and Justin Martyr indicated by *regeneration* the whole internal and external change produced by becoming a christian. Of course baptism was included among other things; but this rite was by no means the only thing included in the term *regeneration*. Repentance and faith, preceding baptism, were always included or implied, and of course infants could not have been among the subjects. Justin Martyr says, concerning baptism, "It can cleanse only those who have repented."† Again: "He who has been *enlightened* is baptized." "Those who believe the truth preached"—"who have sought in prayer and fasting, the forgiveness of past transgressions," are led away and regenerated as we are."‡ So Irenæus says—speaking of Christ,

* The Latin translation is the following: (The Greek original is not now extant.) "Christus omnes venit per Semet ipsum salvare. Omnes, inquam, qui per eum *renascuntur* in Deum, infantes, et parvulos, et pueros, et juvenes, et seniores. Ideo per omnem venit aetatem, et infantibus infans factus, sanctificans infantes; in parvulis parvulus, sanctificans hanc ipsam habentes aetatem, simul et exemplum illis pietatis effectus et justitiae et subjectionis, in juvenibus juvenis, exemplum juvenibus fiens et sanctificans etc."—Adversus Haeres L. C. 22. Sec. 4.

† Dial. cum Tryph. 14. ‡ First Apol. 69.

"Giving to his disciples authority to regenerate unto God, he said, "Go teach all nations."* Here certainly, regeneration could not have meant baptism alone, for Irenæus believed that more was contained in that important commission of the Savior to his apostles. Many other passages as decisive from the same writer might be cited if we had room.

Whenever direct allusion was made to baptism in the term regeneration, we find the word "baptism" or "bath" connected with it, and when there is no such limitation it never means baptism in Irenæus.

Winer, in his Lectures, says: "Tertullian is the first that mentions it (infant baptism); Irenæus does not mention it as has been supposed." Baumgarten-Crusius says, concerning the celebrated passage above quoted from Irenæus, that it "is not to be applied to infant baptism, for the phrase 'renasci per eum (i. e. Christum) in Deum,' evidently means, the participation of all in his divine and holy nature,'† &c. Starck says: "Neither Justin Martyr nor Irenæus say, respecting infant baptism, what has been attributed to them."‡

Irenæus says that Christ sanctified infants, by becoming an infant himself; but this does not prove that the infant Jesus baptized infants, or that any body else baptized them. In this whole passage there is not a particle of proof in favor of infant baptism; indeed the subject is not mentioned. Few indeed *Pædobaptists* put much dependence upon Irenæus as advocating their cause. No, they must give him up. He was most surely a Baptist, for he maintained that those only who had "*repented of their sins*"—"*who had been enlightened*," were proper subjects of baptism. Irenæus lived too near the apostolic age to depart so far from apostolic precept and example as to become a Pædobaptist, and we presume that the idea of infant baptism never entered his mind.—

EDITOR.

* III. 17. 1. † p. 1209. ‡ p. 50.

THE ALPHABETICAL PRAYER.

To show that the weak performance of prayer is better than none at all, an old author tells the following story of an ignorant Papist dwelling in Spain. He perceived the necessity of his own private prayers, besides the Pater Noster, Ave Maria, &c. But so simple was he, that how to pray he knew not; only every morning bending his knees, and lifting up his eyes and hands to heaven, he would deliberately repeat *the alphabet*. "And now," said he, "O good God! put these letters together to make syllables to spell words, to make such sense as may be most to thy glory, and my good." And so, says the old writer, let us do; if we cannot pray as we would, or as we ought, let us fall to this poor man's alphabet rather than neglect it entirely.

CRANMER'S UNWORTHY HAND.

In the bloody reign of Queen Mary of England, Archbishop Cranmer became obnoxious to her persecuting spirit. She was determined to bring him to the stake; but previously employed emissaries to persuade him, by means of flattery and false promises, to renounce his faith. The good man was overcome, and subscribed to the errors of the Church of Rome. His conscience smote him; he returned to his former persuasion; and, when brought to the stake, he stretched forth the hand that had made the unhappy signature, and held it in the flames till it was entirely consumed, frequently exclaiming, "That unworthy hand:" after which he patiently suffered martyrdom, and ascended to receive its reward.

GOD'S LOVE WONDERFUL.

A missionary, addressing a pious negro woman, said, "Mary, is not the love of God wonderful?" and then enlarging on its manifestation in the atonement of Christ, he made the appeal, "Is it not wonderful?" Mary simply, but we may add, sublimely, replied, "Massa, massa, me no tink it so wonderful, 'cause it is just like Him."

CITADEL OF KINGSTON.

(SEE ENGRAVING.)

THIS ancient fortress, generally called Fort Frontenac, stands on a commanding eminence, near Kingston, Upper Canada, and overlooks the town, the river St. Lawrence, and a large extent of country as far as the eye can reach. It is situated at the head of a fine bay, or harbor, on the northwest side of the outlet of Lake Ontario, and large ships of the line, on account of the depth of the water, can approach very near to the shore. The citadel is about three miles from the mouth of the lake, and 300 from Quebec.—The winter there is much milder than at Quebec, the soil is rich and well cultivated, and in the spring and summer, one of the most charming scenes in the world is presented to one's view.—The St. Lawrence and the mouth of the lake contain a number of fertile and beautiful islands of different magnitudes, covered with forest trees, rich shrubbery and flowers. The shores are lined with grain, fruit and blossoms, while the bosom of the river is covered with vessels of every description, from the man of war, which frowns upon the passers by, to the little skiff, which flits across the sparkling waters. From the Fort, the panorama, which is spread before the traveller, is surpassingly grand and enchanting.

The French at first erected strong fortifications there; but, on account of the water-falls and rocks, which obstructed the easy passage of the river to Montreal and Quebec, and the frequent ambuscades of the Iroquois Indians, they abandoned and destroyed the works in 1589. Afterwards they retook the place and repaired the fortifications. In 1759, the British, under Col. Bradstreet, captured the Fort, and it was confirmed to them in the peace of 1763. During the revolutionary war and since that time, several invasions of Canada have been made by our forces; but the British still maintain their ground.

The influences of christianity have changed the face of things in those regions, and even many of the wild savages of the forest have been civilized, christianized, and won to the Savior.

MY BIRD.*

BY FANNY FORRESTER.

Ere last year's moon had left the sky,
A birdling sought my Indian nest,
And folded, oh so lovingly!
Her tiny wings upon my breast.

From morn till evening's purple tinge,
In winsome helplessness she lies;
Two rose leaves, with a silken fringe,
Shut softly on her starry eyes.

There's not in Ind a lovelier bird;
Broad earth owns not a happier nest;
Oh God! thou hast a fountain stirred,
Whose waters never more shall rest!

This beautiful, mysterious thing,
This seeming visitant from heaven,
This bird with the immortal wing,
To me—to me thy hand has given.

The pulse first caught its tiny stroke,
The blood its crimson hue, from mine;
This life, which I have dared invoke,
Henceforth is parallel with thine.

A silent awe is in my room—
I tremble with delicious fear;
The future, with delight and gloom,
Time and Eternity are here.

Doubts—hopes, in eager tumult rise;
Hear, oh my God! one earnest prayer:
Room for my bird in Paradise,
And give her angel plumage there!

Maulmain, January, 1848.

* We announced in a previous Number, that Mrs. Judson, of Burmah, had been blessed with a lovely daughter. We take pleasure now to introduce these soul-stirring lines, written in reference to that fact, and which were originally published in the Columbian Magazine.

MONTHLY RECORD.

MISSIONARY INTELLIGENCE.

We are sorry to announce the death of another missionary, Rev. Ivory Clarke of Edina, Africa. We feel as though we had lost a brother; as he was our classmate and room-mate in college and in the theological institution, for years. Bro. Clarke was the most persevering man with whom we have ever become acquainted. He had almost insurmountable obstacles to overcome in preparing for the ministry; but he pressed onward until they vanished before him. He has been very successful in winning souls to Christ in that benighted land, and he will doubtless meet in heaven many of Africa's sable sons. He has labored there about ten years.—His health becoming impaired, he sailed for this country with his wife and child early in the spring, and expired April 24th, in north latitude 11° 57', and east longitude 20° 41'. He will long be remembered by a large circle of friends, in his native land as well as in Africa.

The wife of Rev. E. N. Jencks, Baptist Missionary to Siam, has been directed by her physician to leave immediately for America, on account of her health. It is feared that she will not be able to reach this country. Bro. Goddard has also been prostrated in consequence of bleeding at the lungs.

ITEMS.

ANNIVERSARY OF THE

AMERICAN BAPTIST MISSIONARY UNION.—The thirty-fourth annual meeting of the Board of Managers of this Society met on Tuesday, the 16th of May, at 10 o'clock, A. M., in the First Baptist Church, Troy, J. H. DUNCAN, Esq.. of Mass., in the Chair. Prayer was offered by Rev. A. Bennett, of New-York. The Treasurer, R. E. Eddy, Esq., read his Annual Report. The reports of the Executive Committee were read by the Corresponding Secretaries, Rev. E. Bright, Jr. in reference to the different departments of the Home work, and Rev. S. Peck, on the Foreign operations of the Board. Rev. Messrs. E. Bright, Jr. S. Peck, G. C. Baldwin and J. H. Walden were appointed a committee to make arrangements for devotional meetings to be held in the evenings of the present week. Adjourned till 2, P. M. Prayer by Rev. T. F. Caldicott, of Massachusetts.

Tuesday, 2 o'clock, P. M.—Prayer by Rev. E. E. Cummings, of New Hampshire. The following Committees were appointed:

1. *On Finances*—Rev. A. Wilson, and Messrs. P. P. Runyan, T. Gilbert, W. H. Munn, and V. J. Bates. 2. *Agencies*—Rev. Messrs. D. Ives, J. Smitzer, S. W. Adams, and Messrs. T. Wattson and P. W. Dean. 3. *Publications*—Rev. E. Nelson, S. S. Cutting, F. Snider, G. I. Miles, and Mr. S. Smith. 4. *Burman and Karen Missions*—Rev. Messrs. E. L. Magoon, J. G. Warren, J. H. Kennard, D. G. Corey, and S. J. Drake. 5. *Siam, China and Assam Missions*—Rev. Messrs. B. T. Welch, L. Porter, E. E. Cummings, N. Colver, and J. G. Collom. 6. *Bassa Mission, Africa*—Rev. Messrs. J. L. Hodge, J. Blain, E. Hutchinson, M. Allen, and T. C. Jameson. 7. *European Missions*—Rev. Messrs. S. H. Cone, R. Turnbull, A. H. Gillette, B. Brierly, and E. E. L. Taylor. 8. *Indian Missions*—Rev. Messrs. R. Lathrop, J. C. Harrison, A. Bailey, L. Tucker, and E. Turney,

Rev. R. Williams, D. D., chairman of a committee of nine appointed at the

meeting of the Board in Cincinnati, last year, on a proposed amendment to the 3d Article of the Constitution, read the report of that committee. It was an elaborate and able document, and presented the most conclusive arguments against *representation*. It concluded, however, by committing the whole subject to the Union, and recommended that, if annual membership should be decided upon, fifty dollars be the amount to constitute such membership. A devotional meeting was held Tuesday evening.

Wednesday morning, May 17.—Met at 9 o'clock, A. M. Prayer by Rev. Mr. Bates, of Ireland. The report of Dr. Williams on the alteration of the Constitution was next taken up and discussed. Rev. Mr. Rhees, of Delaware, presented the following resolution:

Resolved, That the Report of the Committee of nine, on the alteration of the Constitution, be published with the proceedings of the Board; and that it be recommended to the Union to alter the third article of the Constitution so as to admit annual members on the payment of not less than fifty dollars.

On motion of Dr. Wayland, the resolution was amended by striking out all after the words 'proceedings of the Board,' and adding, 'That the Report be printed in the form of a circular, and forwarded by the Home Secretary to every member of the Union, with a request that the views of each one be returned to the Secretary to be reported to the next annual meeting.' The question on the resolution as amended by Dr. Wayland, was then read, and carried unanimously.

Voted, That a copy of the report of the committee of nine, be forwarded by the Secretary to every member of the Union.

Voted, That a committee of three be appointed to draft a Circular to accompany said report; to be presented to the Board.

Dr. Wayland, of R. I., Rev. J. Stevens, of Ohio, and Rev. Mr. Worth, of N. H., were appointed. The remainder of the day was spent in hearing reports from committees. The evening was spent in devotional exercises. Bro. Vinton, a returned missionary from Burmah, and others, addressed the meeting.

THE UNION commenced its sessions on Thursday, the 18th May, at 10 o'clock, A. M. His Excellency, Hon. George N. Briggs, of Massachusetts, in the chair. Prayer by Rev. J. H. Vinton, returned Missionary from Burmah. Gov. Briggs, on taking the chair, made an eloquent address. Several committees were appointed, and then Mr. Eddy read an abstract of the Treasurer's Report, which was accepted. The following abstract of the Report of the Executive Committee for the past year, was then read by Rev. Solomon Peck, Foreign Secretary of the Union.

Abstract of the thirty-fourth Annual Report of the A B. M. Union, 1847—8.

Receipts and Expenditures.—The receipts of the Treasury for the year ending March 31, 1848, from *all* sources; were $98,576 36; and the expenditures $94,184 53; balance in favor of the treasury, $4,391 83; reducing the debt of the Union to $29,295 73. Of the receipts, $5,770 were grants from the American and Foreign Bible Society; $1.400 from the American Tract Society, and $4,000 from U. S. Government.

Agencies.—Agencies have been prosecuted in the various sections of the home field, amounting in the aggregate to the services of eight individuals throughout the year.

Publications.—The circulation of the Magazine the past year, has been 4,300 copies; and of the Macedonian, including the western edition, 21,000.

Foreign Department. Appointments and Removals.—Four missionaries and six female assistants have joined the Assam, Maulmain Karen, Siam and China missions; one missionary, of Maulmain Karen mission, has died; and one missionary and two female assistants of Delaware in the Shawanoe mission, have been discharged. One other appointed missionary and an assistant, have been released

from their engagement, and two missionaries and one female assistant are now under appointment. Five returned missionaries have re-entered into their missionary labors, and two missionaries and three assistants have temporarily retired, or are on their way to this country.

Missions.—The Maulmain (*Burman*) mission, with three stations, (including Rangoon,) seven missionaries, and seven female assistants, (exclusive of Mr. and Mrs. Osgood) Messrs. Judson, Howard, Stevens, Stilson, Ranney, Haswell, and their wives; Mr. Simons, and Miss Lillybridge; and sixteen native preachers and assistants, reports, three Burman churches and one English, to which eleven have been added by baptism; whole number about two hundred; three schools with one hundred and sixty pupils, including boarding and theological; and 26,182 copies, or 6,566,450 pp. of Scriptures, tracts, &c., printed. In the Maulmain (*Karen*) mission, with one station and twenty-one out-stations, are five missionaries, and six female assistants, Messrs. Vinton, Binney, Mason, Harris, Moore, and their wives, and Miss Vinton; about thirty native preachers and assistants; twenty or more churches, including those of Rangoon and Bassein, with 1,800 members, including 106 baptisms reported the past year, and two schools, one a theological school, containing 65 pupils, exclusive of schools temporarily taught. Both departments of Maulmain Mission have the general aspect of prosperity. Much labor is performed in preaching, teaching, translating, and printing. A revision of the Sgau Karen New Testament is in progress, with a parallel version into the Pgho Karen Dialect: also the Sgau Karen Old Testament. The Peguan Testament has been completed.

Mr. Mason has been transferred to this mission from Tavoy; Mr. and Mrs. Moore have been added to the Pgho Karen department; Mr. and Mrs. Vinton are temporarily absent in this country; Mr. Simons has returned to Maulmain; Mr. Bullard died in April of last year.

Tavoy mission, with two stations and thirteen or more out-stations, has four missionaries and four female assistants, Messrs. Wade, Bennett, Cross and Brayton, and their wives, and eighteen native helpers. The operations of the mission have necessarily been reduced by the removal of Mr. Mason, the illness of Mr. and Mrs. Wade, now on their way to this country, and the absence, for most of the year, of Mr. and Mrs. Brayton. Mr. Brayton has now returned, and will reside for a time at Tavoy. The usual religious exercises have been sustained, three schools, with eighty-four pupils, one for native preachers, have been taught, some of the churches and out-stations repeatedly visited, and thirty-seven added by baptism. The number of pp. printed was 482,159.

In Arracan mission, Burmese department, with one missionary, Mr. Ingalls, and ten native preachers and assistants, are two stations and two out-stations, with two churches, to which fifteen have been added by baptism; whole number fifty-five; also, in the Karen department, with one station and five out-stations in Arracan, and two missionaries and one female assistant, Mr. Abbott, and Mr. and Mrs. Beecher, with thirty-one native preachers and assistants, including those in Burmah Proper. The number of Karen churches is thirty, with 3,523 members, as last reported. The number of additions the past year is not known, but the accounts received by Mr. Abbott are 'very satisfactory.' Mr. Abbott returned to Arracan in December, where he was joined by Mr. and Mrs. Beecher from Maulmain. A boarding-school of thirty pupils has been taught at Akyab, and a day school of twelve.

The Siam mission, Siamese department, has two missionaries, and three female assistants, Messrs. Jones and Chandler, and their wives, and Miss Morse, at one station; Mr. and Miss Jones and Miss H. H. Morse having arrived, as is supposed in February last. The principal labor, by Mr. Chandler, has been in the foundry and printing department, or in Scripture and Tract distribution.

In the Chinese department, at the same station and one out-station, are two missionaries and two female assistants, Messrs. Goddard and Jencks, and their wives, and three native assistants, with a church of twenty-three members; one baptized the last year. 78,370 pp. have been printed. Mr. and Mrs. Jencks are now at Singapore, on account of Mrs. Jencks' ill health.

In the China Mission. Mr. and Mrs. Lord have joined Mr. and Mrs. Macgowan, at Ningpo Station, and Mr. and Mrs. Johnson, more recently appointed, have been authorized to remain with Mr. Dean, at Hong Kong. Dr. Devan having returned

from Hong Kong on account of ill health, has been transferred to France. The Hong Kong Station has been greatly blessed within the year. Religious meetings have been well attended. Eleven have been added to the church by baptism, of whom two are Chinese women, making the number of native members twenty-five. A church was organized at Ningpo in October.

In Assam Mission are three stations, occupied by six missionaries, and six female assistants,—Messrs. Brown, Cutter, Bronson, Barker, Danforth, Stoddard, and their wives; two other female assistants, and two native helpers. Mrs. Brown is at present in this country; Messrs. Danforth and Stoddard and their wives have joined the mission the past year. The number of churches is three; added by baptism, twenty-one members, and three by letter; whole number of members, more than fifty, with prospects of further increase. There are three or four mission schools, including Nowgong Orphan Institution; and from twelve to sixteen village schools. Number of pupils, 700? The printing department has been vigorously sustained. The Book of Revelation, in Assamese, was in press at the latest dates.

Teloogoo Mission has one station, occupied by three faithful native assistants, besides two missionaries, Messrs. Day and Van Husen, and their wives, in this country. There are five schools, with about one hundred and fifty pupils, connected with the station, and one native church.

The Bassa Mission in Liberia, with one station and two out-stations, a missionary, and two female assistants, Mr. and Mrs. Clarke, and Mrs. Crocker, and four colored or native assistants, has received three native converts to its church by baptism; present number, 20? The number of schools, one a boarding school at Bexley, is three, with sixty or seventy pupils. Progress has been made in the preparation of a Bassa and English Dictionary, and the translation of some portions of the New Testament. Mrs. Crocker will return to the mission by the first favorable opportunity.

In the mission to France are seven stations, and ten out-stations, with twenty or more places of stated visitation, two missionaries, and one female assistant, Messrs. Willard and Devan, and Mrs. Willard; and ten native preachers and assistants. Dr. Devan joined the mission in March. The prospects of the field are more encouraging than in past years. Already the missionaries and native preachers are in the full exercise of religious liberty. Meetings are attended by large assemblies; M. Hersigpy's chapel at Genlis, closed for eleven years, has been opened, and dedicated to the public worship of God. The number of churches is fifteen, with more than two hundred members; twenty-three were baptized the past year, and twenty-six are candidates for baptism.

The mission to Germany has fifteen native preachers, Messrs. Oncken, Lehman, and others, at fourteen stations, and twenty-four out-stations, with about thirty churches, and more than two thousand members; of whom three hundred and sixteen were added by baptism within the past year. The churches generally are in great prosperity, and *now* are freed from political or ecclesiastical misrule. New churches are being organized, and the work of evangelization is spreading on every hand. 430,000 religious tracts were circulated in 1847, and 6880 copies of the Scriptures, with other evangelical works.

In the Greek Mission, with two stations, two missionaries, and four female assistants, Mr. and Mrs. Arnold, Mr. and Mrs. Buel, Mrs. Dickson, and Miss Waldo, the usual labors are prosecuted, with the exception of Miss Waldo's school, which has been discontinued by order of government, on account of its religious character. Miss Waldo is since connected temporarily with the school at Corfu, which numbers sixty pupils. The attendance at the Greek service in Corfu is twenty, and at the English about seventy.

The Ojibwa Mission, with two stations, and one out-station, two missionaries, and one female assistant, Mr. and Mrs. Cameran, and one native assistant, has been conducted as in former years, with the addition of one stated Sabbath service in English at St. Mary's. The mission school numbers fifty pupils, and the two churches about fifty members.

The Ottawa Mission, in Michigan, has one missionary, and one assistant, Mr. and Mrs. Slater, and a church of twenty-five members. The religious and educational interests are, on the whole, advancing, though with some embarrassments.

The Tonawanda Station was last reported with a church of thirty-nine members, under the charge of one missionary and one female assistant, Mr. and Mrs. Warren.

In the Shawanoe Mission there are three stations, three missionaries, and five female assistants. Messrs. Meeker, Barker, Pratt, and their wives, and Miss Morse and Mrs. Jones, three native assistants, and four churches, with about one hundred and forty members, including twenty-three baptized the last year. One missionary and one female assistant have been discharged, and one female assistant has been dismissed. The Stockbridge Station is discontinued, in consequence of Mr. Pratt's removal to Delaware Station. Miss Morse is also transferred from Delaware to Ottawa. The opening of a boarding Ottawa school is under contemplation. The Shawanoe school is prosperous. The Delaware school is temporarily suspended till suitable arrangements can be completed for its recommencement.

The Cherokee Mission has five stations and five out-stations, under the care of three missionaries, and three female assistants, Messrs. Jones, W. P. and H. Upham, and their wives, and five native preachers, with five churches, and about 1100 members, of whom 122 were baptized the last year. The school at Cherokee numbers forty-one. In the printing department, 587,700 pp. were printed the last year, chiefly of portions of the Cherokee New Testament.

The whole number of missions in connection with the Missionary Union, is 16; of stations 52, and out-stations 87; of missionaries and assistants, 105; of native preachers and assistants, 158; whole number of laborers, 263; churches, 123, with 10,020 members, of whom 689 were baptized the last year; and 44 schools, with 1,472 pupils.

Officers for the Ensuing Year.—Hon. Geo. N. Briggs, *President;* Hon. J. H. Dunlevy, Rev. B. T. Welch, D. D., *Vice Presidents;* Rev. W. H. Shailer, *Recording Secretary.*

Managers.—*Ministers*—Caleb B. Davis, Me.; Edmund Worth, N. H.; Daniel Sharp, John Jennings, Mass.: Jas. P. Tustin, R. I.; Elisha Cushman, Ct.; Edward Lathrop, E. E. L. Taylor, N. Y.; Isaac Wescott, J. G. Collom, N. J.; C. A. Thomas, Vt.; J. L. Burrows, Horatio G. Jones, Pa.; S. W. Adams, Ohio; Lewis Raymond, Wis.; Chas Evans, Mich.

Laymen—Anthony Colby, N. H.; Byron Greenough, Me.; Asa Wilbur, Daniel Sanderson, Mass.; John Conant, Vt.; Parkes Loomis, Ct.; J. N. Wilder, N. Y.; Wilson Jewell, John C. Davis, Pa.

The committee on the place and preacher for the next annual meeting, reported, recommending that the place be Philadelphia—the preacher, Rev. E. L. Magoon, of Ohio, and the alternate, Rev. M. J. Rhees, of Delaware. This report was accepted. The committee on the request of kindred societies, asking that the meeting of the Union be at the same time and place with them, reported, through Rev. Wm. Hague, that, according to the Constitution, the request could not be granted.

The Annual Sermon was preached on Thursday evening, May 17th, by Rev. J. N. Granger, of Rhode Island.

The meetings closed on Friday, in a harmonious and interesting manner.

Meeting of the Board of Managers.—The Board of Managers, including the newly-elected officers, met on Friday afternoon, and reorganized by the choice of Hon. Jas. H. Duncan, of Mass., as Chairman, and Rev. M. J. Rhees, of Delaware, Secretary. The Board proceeded to the election of an Executive Committee, Secretaries, Treasurer, and Auditory Committee, for the ensuing year. Of these there is no change from last year, except the Auditors and one of the members of the Executive Committee, in place of Rev. Mr. Cushman, who has removed his residence from the city. Rev. W. H. Shailer, of Brookline, was elected one of the Executive Committee, in the place of Mr. Cushman; and Deacons Geo. Cummings, of Cambridge, and Caleb Parker, Jr., of Roxbury, were elected Auditors. Devotional exercises were held on Friday evening.

REVIVALS.

Mecklenburg, Tomp. Co. N. Y., 18 baptized. Westerloo, N. Y., 46 baptized within a few months. Scottville, Ky., 35 hopefully converted. Shelbyville, Ky. 14 baptized. Charleston, S. C., 15 added to First Bap. Church a few sabbaths since. Westerly, R. I., 44 added to Seventh Day Bap. Church and 60 to Regular Bap. Church since Feb. 27. During the last six months 123 have been added to the Baptist Churches in Liberia, Africa. Springport, Cay. Co. N. Y., 13 recently baptized. Westville, Otsego Co. N. Y., 40 baptized up to May 30. Moscow, Livingston Co. N. Y., 29 baptized.

MONTHLY LIST.

Deaths of Baptist Ministers.

Ivory Clarke, missionary at Edina, Africa, Ap. 24, on his way to this country.
Joseph Haughwout, Minisink, Orange Co. N. Y., May 10—aged 42.
Jedediah Sargent, Freeport, Me. May 23.

Ordinations.

J. B. Tombes, Richmond, Va., May.
H. Haynes, Preston Hollow, Albany Co. N. Y., May 9.
N. M. Wood, Bloomfield, Me., May 10.
Samuel Kelley, Bethel, St. Clair Co. Ill., May 17.

Churches Constituted.

Mobile Co. Ala., April 22.
Buchanan, Berrien Co., Mich., May 2.
Perkins Grove, Bureau Co. Ill., May 11.
Rossville, Staten Island, May 24th.
Norfolk, Va. (2d ch.) May 25.
Wilkinson. Ct., May 30.

Rev. Messrs. Brayton, Moore, Danforth and Stoddard, Baptist Missionaries to Asia, arrived at Calcutta in March. Brethren Brayton and Moore had proceeded to Maulmain.

LITERARY NOTICES.

The Pulpit Orators of France and Switzerland. By Rev. Robert Turnbull, author of "Genius of Scotland," etc. New-York: Robert Carter. pp. 325—12mo.

Mr. Turnbull has already distinguished himself as the author of several valuable works, and now he has presented one more attractive, especially to pastors, than any preceding volume. Here are sketches of some of the greatest pulpit orators who have ever graced the sacred desk. It is enough to stir one's inmost soul to peruse the lofty aspirations, the sublime and pathetic strains of eloquence, which once flowed from the *heart* and lips of Bossuet, Bourdaloue, Fenelon, Massillon, Saurin, Vinet, and others. We wish that every pastor in the land could read this work, and catch the flame which these breathings of the soul *must* inspire. It is eloquence of *thought*, clothed with burning words directly from the heart, which penetrates the soul and makes the sinner tremble. O God, give us more of this *unction*—give us apostolic fire. The author has given a sketch of the lives of these great orators, and added valuable suggestions in reference to pulpit eloquence, in an elegant style. We hope to see other volumes from the same able pen. This volume is adorned with a fine portrait of Fenelon.

Notes on the Gospels, with a Harmony. By M. W. Jacobus. Vol. 1. Matthew.—New-York: R. Carter. pp. 314—12mo.

The author is a Presbyterian clergyman of talent, and has presented the results of patient and critical study. He has expended great labor on the harmony of the Gospels, which he intersperses among the Notes. While we are much pleased in general with the work, we are astonished that in the face of all ancient and re-

spectable modern testimony, he exhibits either his gross ignorance of ecclesiastical history or his bigoted adherence to a party, by maintaining that in baptism water is to be applied to the candidate and not the candidate to the water. Thus he endeavors to make out sprinkling to be the proper mode. We are disgusted with such quibbling by those who pretend to be sensible men. The manner in which Pædobaptists in this country endeavor to establish the apostolical origin of sprinkling and pouring, is a common subject of ridicule among biblical scholars in Germany. That cause must be weak indeed, which leads its advocates to resort to such unscholar-like, unscriptural subterfuges.

Religion Teaching by Example. By R. W. Dickinson, D. D. New-York: Robt. Carter. pp. 456--12mo.

This is a valuable treatise. Every one knows that teaching by example is far the most impressive kind of teaching, and especially in respect to religion. Good precepts have little effect, without a corresponding example in him who inculcates them. Dr. Dickinson, in this work, illustrates a great variety of important practical truths, by scriptural examples, making a kind of history of the bible. We recommend it as a safe, practical and useful book for families. It is, we believe, entirely free from sectarian views, and is worthy of a place in every library.

The Life, Letters, and Remains of Rev. Robert Pollok, A. M., author of the "Course of Time," etc. By James Scott, D. D. New-York: Carter.

The author of this volume collected many of the facts, which he presents, in Scotland, the native land of Pollok, and they are doubtless worthy of credit. Pollok stands as one of the greatest of christian poets, and his life, with his letters and remains, which are here introduced, will be received with general approbation and interest. Some selections from his best poems are inserted. All who love to peruse the history of a great and good man, will be delighted with this book. A fine mezzotint portrait of the bard adorns the work. All of the above volumes are handsomely bound, and will be an ornament to any library.

Loiterings in Europe, or Sketches of Travel in France, Belgium, Switzerland, Italy, Austria, Prussia, Great Britain and Ireland. By J. W. Corson, M. D. In two parts. New-York: Harper & Brothers. pp. 397--12mo.

While the commotions in Europe agitate the civilized world, any information in reference to the people or countries where those bloody scenes are transpiring, is sought with avidity. This work is written with care by one who visited the places which he describes, and they are the very spots where the thrilling events of 1848 have occurred. The style is easy and agreeable, and the book is full of interesting facts of almost every description. We judge that it will be extensively read.

Sanders' Fifth School Reader. For the use of Academies and the highest class in Common Schools. New-York: Mark H. Newman & Co.

Sanders' School Book series have become deservedly popular, and immense numbers of the books have been sold. The Fifth Reader is of the highest order, consisting of a great variety of selections from the most distinguished writers in different parts of the world. We call the attention of teachers and school committees to the work.

SERIALS.

Devotional Bible, Nos. 40 and 41. The ascent of Elijah in No. 41 is superb.

Universal History, by W. H. Graham, N. Y. No. 3. This No. is rich. One more will finish the department of *ancient* history. Only 25 cents a No.

Harpers' Arabian Nights—Part 4. Richly embellished.

Cyclopædia of Moral and Religious Anecdotes. Leavitt, Trow & Co., N. Y.—These Nos. seem te be more interesting than the preceding. Every family should have a set.

Columbian Magazine, for June. John S. Taylor, Publisher. It has a fine portrait of John Quincy Adams.

REMINISCENCES OF A PASTOR.

BY REV. S. REMINGTON.

PASSING along a thoroughfare of one of our large cities, and musing upon the different objects which were continually presenting themselves to my attention, I could but utter to myself, "What a world in miniature is here—these windows, how beautiful; how like palaces within; how fresh and inviting every thing appears—why, they look like new;—O, I recollect, they have just fitted up for Christmas. There goes a gentleman—how care-worn he looks. I'll venture he is thinking about his note in the bank, and saying to himself, "To-morrow I must meet it—but how?" Here goes a company, flirting along, gay and happy; no care—all is gayety and high-life. Aye, said I to myself, the butterfly is more beautifully adorned, and can rise higher in the air than the lion; but these short-lived beauties soon die away. Here comes a man with a very dignified appearance, and placid countenance; a parson, I suppose. He is trying to analyze some text of scripture, or moralizing and speculating upon the scenes before him, like myself.—What now? There's a mob, a cry—stop thief—away they go, by hundreds; they are out of sight. Don't know whether they will catch him or not; hope they will if he is guilty. Here comes Sooty, singing merrily his every day song—"Sweep O, sweep," &c. How he sings. He is happier now, with his sooty blanket over his shoulders, than many of these people who are dressed in their superfines. Here sits a blind beggar, with his withered hand extended to the passer-by for a small pittance. Poor fellow, if I could say, as did the Divine Savior, "Receive thy sight," how gladly would I do it; but since I have not this apostolic power, I have what they had not, a little silver; here goes a bit—"God bless you," utters the grateful beggar, and I pass on, saying to myself, "the blessing of him that was ready to perish is come upon me." There goes the reeling drunkard, quite a young looking man, well dressed. What a pity! On the road to ruin—ruined, perhaps, already. Who knows but he may have a praying mother,

who loves him tenderly, and prays for him every day. How would her heart bleed to see him in such a plight. May he be rescued!

O, these scenes of wealth, poverty, vice, misery, and degradation, how heart-sickening. Here they are, all mixed and crowded together. What a mass of moral corruption must there be in this large city. Here it puts on its best garb; this is the most fashionable and respectable part of this great city. Here are its lions of wealth, of pride and beauty. This is the emporium of its fascinations. 'Tis here that the world vainly endeavors to demonstrate that its votaries are happy. It stands out in bold relief, bidding the stranger and passer-by to look on and see if "Paradise is not regained"—but, alas! it seems to me more like "Paradise lost." All this apparent happiness is heartless and superficial; there is a worm at the root, that eats as doth a canker.

Lost to all surrounding objects, in a kind of revery, I had imperceptibly slackened my pace, and was walking much more leisurely than the forms that were flitting by me on every hand, when my attention was suddenly attracted by a very soft and gentle voice, saying, "Sir, won't you please give me a few pennies to buy some bread?" There stood before me a little girl about ten years old. Her form was slender and graceful, her countenance pale, and somewhat dejected, and her dress very neat and clean. She did not look like a common street beggar. She had evidently seen better days. I was interested; my heart was just in the right state to be affected by such an object.

"Child," said I, "have you no parents?" "O yes, sir, I have a mother, two brothers, and one little sister." "But can't your mother get any bread, and does she support her family by your begging along the streets?" There was a slight blush came upon the cheeks of this little suppliant, and she appeared much embarrased, hesitated a moment, and with her blue eyes glistening with tears, she was about to turn away from me. "Speak, my child," said I, "you shall not be harmed." Her confidence returned, and she began—"Why, sir, this is the first time in my life that I ever begged for bread, and I will tell you in a few words how I come to do it. This morning my little brother Sammy cried for some bread, and mother said that she had none. I told her that I would go and buy some. Upon which poor mother burst into tears, and said that she had no money. Little Willy had not yet waked up,

but I feared that he soon would, and then he too would be crying for bread. It was nine o'clock, and we had nothing for breakfast. Dear mother was weeping, and Sammy was crying, saying, "I'm hungry—I'm hungry—mother, why dont you give me something to eat?" So I ran out into the street, to see if I could not meet with some kind stranger who would give me a few pennies, that poor mother might not weep herself quite sick, and we have something to eat." "My child, how long is it since you have become so poor?" "Not but a short time, sir. Father died a few months ago; while he was sick the officers shut up his store, and after his death, sold it, and took away almost every thing we had, and then the landlord came, and told us that we must move out of his house. We had a few things left, which mother sold, and now all is gone—she hasn't enough left to buy a loaf of bread." "Your story seems reasonable: where do you live?" "O, sir, do not ask me that question: I should be ashamed to take such a gentleman as you to such a poor looking place; besides, my poor mother would feel very bad if I should. She would blame me for doing what I have done. If we lived where we once did, I should have no fears. We then had a good house, plenty of room, all handsomely furnished, and enough of every thing; but now we are crowded away into a little upper room, and a number of families in the same house. I told mother that I hoped that she would move somewhere else, where we could have more room, and things more pleasant. But she said that she could not, because she could not pay the rent of such a place, and was even afraid that we should be all turned out of doors, and not have so good a place as the one we now occupy." Here the poor little thing became affected, and my heart was touched. I resolved that succor should come to this poor unfortunate family, if upon farther examination I found her artless story correct. With some emotion, I said, "Tell me, child, where you live, and I will make all things right with your mother when I see her." "We live," said she, "in —— street, No. —. Mother's name is Mrs. W." "Here is a piece of money: go buy something for breakfast, and tell your mother that I will call some time this afternoon, and see her." "Thank you—thank you, dear sir," and away she tripped. In a moment she turned a corner and disappeared.

To me, this seemed an eventful morning. God has something

for me to do for that poor family. Blessed work; I had rather be binding up the broken-hearted, wiping away the tear of sorrow, drying up the fountains of human misery, visiting the widow and fatherless in their affliction, than to be in heaven;—for there, there are no tears to wipe away, no hungry to feed, no mourning souls to comfort. It is only during this short life that we can perform these acts of kindness and benevolence to our needy and suffering fellow-beings. May God help me to be faithful.

I had fixed in my own mind upon four o'clock P. M., on which to make that call, as my engagements were such I could not well attend to it before. But so anxious was I to perform my mission that the intervening six hours seemed like a long time to wait; but time, which waits for no man, rolled on, till at length, the hour, the set time had come. The clock struck four, and glad was I to hear it. Just at that moment I was sitting in my study, reading this beautiful passage, the words of my blessed Lord—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I closed the blessed book with this sweet promise of Holy Writ applied to my heart with the warming influence of a Savior's love. I took my cane, and immediately departed. The wind blew furiously, while it snowed, and the cold was piercing. The sky was covered with dark clouds, such as are peculiar to severe snow-squalls. It was gloomy without; but so intent was I upon my object, that I scarcely realized the inclemency of the weather; but on I went, from street to street. It was quite a distance to walk, the place being in an obscure part of the city. At length, I came to the street, and after some considerable looking, found the place. It was a large brick building, old and shackling, occupied with as many families as there were rooms in it, of almost all nations, with scores of children. I entered by a long, dark hall, where I met a number of these little urchins, ragged, filthy, and shoeless. The poor little fellows seemed shivering with the cold, and perhaps had not had enough of even the coarsest fare to satisfy their hunger. Of one of them I inquired, "Does Mrs. W. reside here?" "Yes, she lives up them stairs in the back room." I ascended the first flight, knocked at the door to which I supposed myself directed, and a woman came and opened the door. "Is this Mrs. W.?" "No, sir; she lives at the head of the next flight of stairs in the back room." I ascended them also, and though the

passage-way was dark, I soon found the door, and knocked: the door was immediately opened. And who should I first see but the little girl to whom I had made the engagement. Her name was Mary. She met me with a sweet smile, and bid me walk in.—There sat the mother, and sure enough there were little Sammy and Willy, and the little sister in the cradle, which little Sammy was that moment rocking. "Mother," said Mary, "this is that good stranger whom I met this morning, and was so kind as to give me that piece of money, and to promise to call and see us this afternoon." The mother received me with all the gracefulness of a lady who had been well educated, and accustomed to good society. And, indeed, she was a lady. She was yet young, having married at the too early age of sixteen. Her form was genteel, rather slender; her face was quite thin and pale; but there was intelligence which flashed in her eyes, and while an occasional smile beamed upon her countenance, she appeared amiable and benignant. The two little boys, the one eight, and the other five years old, were beautiful children, and appeared as cheerful and happy as if they had been in a palace. "Madam," said I, "my unexpected acquaintance with you I consider providential. You have doubtless been informed by your daughter of the circumstances which have brought me here. My motives in calling upon you are of the purest character, such as I think would influence my Savior if he were upon earth, to do the same. That you may have no suspicions to the contrary, I will inform you who I am, and what I am. My name is B——. I live in —— street, No. —, and am a clergyman by profession, having the pastoral charge of —— church. I judged from the statements of your daughter that possibly you had been unfortunate, and from a state of affluence in the world, you had experienced a sudden reverse of fortune, which had reduced you to this state of indigence. That the change was so great and unexpected, your mind sunk down under it into a kind of despair, which paralyzed every effort necessary to rise above it. That in this discouraged, and perhaps mortified state of mind, you had determined to hide yourself in some secluded place from all your former friends, and live and die unknown. In short, I supposed that you might be in a state of mind in which hope had well nigh departed, and you felt as though you were cast a wreck upon the world, without a friend. These being my impres-

sions, I determined to see if I could not do something for you, provided I was right in my surmises. Who knows, said I to myself, but I may be able to send out the life-boat, and save an interesting family from becoming a total wreck?"

Mrs. W. could restrain her feelings no longer. The tears ran in rivers down those pale cheeks, which had become somewhat tinged by the fever of excitement. Her heart was too full for utterance, and she wept bitterly. I silently waited until she could sufficiently command her feelings to reply. She was evidently trying to restrain her emotions, and at length she succeeded. After having wiped away the tears, she began, "Sir, I thought I had not a friend on earth; but God is better to me than my fears. He has raised me up one in you. And as you are his servant, he has apprized you of the exact state of my case. Your impressions concerning me are true to the letter. How you should so accurately know my feelings I cannot tell, unless the spirit of the Lord has made the suggestion to your mind. I am quite sure my little daughter could not have told you, nor any other human being. These feelings were in my own heart, and known only to God, and myself. I had no earthly friend to whom I could unbosom my sorrows and complaints. I carried them to the Lord, and I frequently felt that he was my only friend. But what a friend is He? What comfort have I received from him when in my closet I have supplicated his throne of mercy. How have I claimed him 'the widow's God, and the father of my fatherless children.' All my earthly hopes and prospects have been blighted; but hope in God has sustained me. My poverty and adversity have driven me to Him, my affections have been severed from this vain and unsatisfying world, and I have held communion with Heaven. This, dear sir, has been my only comfort and solace. This morning, when my little daughter was absent, I knew not where, and poor little Sammy was crying for bread, and I had none to give, upon my bended knees before God, I committed my cause into his hands, and once more plead his promise. Instantly my soul was calmed within me, and I felt assured that he who fed the young ravens, opened his liberal hand and supplied the wants of all his creatures, would take care of me and mine. Already I began to praise him, as if I had received his bounty. In a few minutes, Mary came running in,—"Mother, I have got some bread, and some things for break-

fast. A stranger gave me some money to purchase them with, and he talked so kind to me, asked me all about my mother, and all the family. He was so good, that I told him all my heart. He says that he will call this afternoon, and see us, and if I have told the truth he will try and do something for us.' 'O Mary,' said I, 'how came you to see him? did you stop him in the street, and beg for some money?' 'Yes, mother, I did.' 'How could you, child?' 'Why, mother, should we starve to death? I saw this stranger moving slowly down B——, and I thought he looked like a minister. He is a good man if he is one, and may be he will hear me, for I had already spoken to two others, and they were walking so fast that they would not stop to notice me. But this good man stopped, and several times while talking with me, he took his white handkerchief and wiped the tears from his eyes. O mother, he is a good man, I know he is.' Thus you perceive, sir, how God hears prayer, and I also trust that you see the secret spring that has moved you to this timely assistance, and to visit us in our solitude and penury."

"Mrs. W., I am perfectly satisfied that God has sent me here, and I rejoice that he has conferred upon me so great a privilege, and exalted an honor. I am happy that he has seen fit to choose me from among the multitude, to pour into your wounded and fainting heart, the wine and oil of consolation. It is of God, I trust, and by his grace I shall strive to obey him. So clear am I as to the path of duty, that I reckon this among the most fortunate and happiest hours of my life.

"Will you, madam, oblige me so much as to inform me of what you are for the present the most needy, and your wants shall be promptly met?"

Mrs. W. seemed much embarrassed at this request, and hesitated —"Why, sir, as to my immediate wants, I hardly know what to say—I have got"—and here she wept with sobs—"nothing to eat, except the remains of your bounty." Suffice it to say, I gave her enough to procure the necessaries for her family for two days, and promised on the third day to see her again, and after commending them to God in prayer, departed.

[To be continued.]

THE BEE-HIVE AND THE WALNUT TREE.

THE following account is related by Mr. Charles Stokes Dudley, of England: At one of the meetings for the circulation of the Scriptures, held in Dorsetshire, in 1833, a clergyman, from a distant county, related a circumstance which had fallen under his own immediate observation. A young farmer and his wife, having attended a meeting for the establishment of an auxiliary society, and another held in the evening of the same day for the formation of a ladies' association, became much interested in the object. On returning home, the wife expressed her earnest desire to subscribe a guinea a year to the female branch of the institution; to which her husband replied, that having become himself a contributor of the same sum to the auxiliary society, he thought they could scarcely afford two guineas a year. His wife reminded him that he had given her, a few days before, a guinea to purchase a hive of bees, which she had not yet bought; and that she should much prefer giving the money to the Bible Association. To this arrangement he consented. On the following day, a swarm of bees settled on a tree in their garden, and was soon safely hived. Struck with the circumstance, they immediately determined that the entire produce of those bees, and of the successive swarms from the hive, should be annually contributed to the Bible Society. The circumstance occurred in 1829. In 1830, the sum of £2 was contributed: in 1831, it increased to £10; last year it was £8; and, this year, they fully expected it would be £10 again, if not more.

I had a speedy proof that the relation of this little fact was not in vain. A friend of ours who was present, and under whose hospitable roof I was staying, observing me, on the following morning, admiring a noble walnut tree in his garden, whispered, "That tree belongs to the Bible Society; my wife and I have just dedicated it." I am happy to say, I never saw a tree better laden in my life. "More blessed are they that give than they that receive."

If I would conquer Satan in the end, let me resist him in the beginning.

RELIGIOUS CORRESPONDENCE.

Mr. Memorial—

My natural serenity of temper must prevent my addressing you with any keenness of raillery, or acrimony of censure, however I may feel the injury which I have long sustained, and which I now publicly lament. My origin is not vulgar, nor is my residence mean: I associate with the happy spirits above, who treat me with reverence, and who never feel more exquisite delight than when I am present.

At the same time I reside amongst men; and, considering the obligations they are under to regard me, as also the happiness which I impart when I am properly regarded, I confess I am hurt to be treated, as I generally am, with utter neglect, or with that trivial notice which makes much nearer approach to the mockery of insult than the homage of respect.

My empire is small, and my faithful servants are few. A rival, (*Discontent*) whose appearance is frightful, whose sentiments are impious, and whose voice is disagreeable, lives in these lower regions, and has been too successful in expelling me from many of the abodes of men.

But the injury, on account of which I now apply to you for redress, springs from a class of people whom I respect, and by whom I am respected. You know that I have a claim, founded in wisdom, and established by custom, to appear at table for a few moments, at the time of meals, before the repast is begun, and when it is concluded. Meals, in these indulgent times, are of frequent recurrence. On some of these occasions I am called in; on others I am forgotten. This produces, as may easily be conjectured, much irregularity of conduct, and much perplexity of feeling, which at present I need not describe at large.

I entreat you to advocate my cause. Assemble around you, Mr. Memorial, your pious and learned friends. Examine ancient records and ancient manners. Trace out the practice of the wise that has been marked with propriety, and that of the foolish that has been marked with absurdity. You may inform your readers

how I have been abused by detention that was unreasonable, and vociferation that was ridiculous; and how I am now equally abused, such is the change of manners, by being compelled to move with despatch, and to speak in a whisper.

From the inspired oracles, the custom of the wise, and the dictates of enlightened and solid piety, lay down, I entreat you, such rules that my appearance on these occasions may be regular and proper. Let me not be compelled to usurp the place of a venerable sister (*Devotion*); and yet do what you can to free me from the insults which I experience from such enemies as these:—conformity, cowardice, formality, forgetfulness and neglect. Especially would I entreat you to decide on the important point, whether I ought to be admitted to the evening tea-table, which certainly is an honor that I do not now enjoy, except in a few exempt instances. In short, you will be explicit in stating when and how I am to appear.

Such, Mr. Memorial, is my request; and I have no doubt but that your attention to it will promote the interests of

GRATITUDE.

MARRIAGE.

BY MRS. SIGOURNEY.

Not for the summer hour alone,
When skies resplendent shine,
And youth and pleasure fill the throne,
Our hands and hearts we join;
But for those stern and wintry days,
Of sorrow, pain and fear,
When Heaven's wise discipline doth make
Our earthly journey drear.

Not for this span of life alone,
Which like a blast doth fly,
And, as the transient flower of grass,
Just blossom—droop and die;
But for a being without end,
This vow of love we take,—
Grant us, Oh God! one home at last,
For our Redeemer's sake.

FEMALE CORRESPONDENCE.

I AM a young woman, and have several sisters; and my father and mother are both alive. My mother, a few years ago, grew very religious, or, as people of the world would say, she turned Methodist. I mean, that she left off going to public places of amusement, changed all her gay for very grave acquaintances, began to read her Bible and other religious books, and made a point of sitting under gospel ministers. Of course we girls hardly ever got to the ball or the play, as we used continually to do before, and you will therefore easily believe that at first we did not altogether like the new religion, as we deemed it. We were thoughtless enough even to join in the cry against it, though we were not so rude as to say much before my mother. And now, Sir, it has come to pass by degrees, that our dear old father is also turned Methodist. He grows rather infirm, and we were willing to persuade ourselves that it was his last fit of the gout which made him resolve to take his leave of public places. I had, however, one comfort in this change in my father's sentiments. There were now none of those differences which we had been used to witness; for my father had been for our going out, and my mother for our staying at home, and I am sure I often should have been glad to do either the one thing or the other for the sake of peace.

And now, Sir, to come to the business of this letter. I, myself, have lately begun to think on these subjects. I have been considering whether it is necessary to be so exceedingly religious, and also whether the religion of our family deserves that name of Methodism which so many give to it: a name, let me tell you, which, however reproachful some may deem it, we are very far from being ashamed of in our circle. Pray, Sir, are you a Methodist? Some say that you are, and some declare that you are not.

I have lately been watching my mama very closely. She certainly is grown better in some things, and yet I doubt whether she is in others. I assure you that, as to religion, all the family is now so strict, that one of our present week days would make a very good former Sunday; for we sometimes go to religious meetings on common days, just as if they were the days appointed for public worship. We have also family prayers every morning and

night, and my mother reads nothing but religious books, whereas we used all to read newspapers on a Sunday. We also talk a great deal indeed about religion; and though we were shy at first, when we did not understand the subject, I assure you that we are reckoned to be coming on; for we now can discuss a doctrine, or give an opinion about the soundness of a sermon, without fear of being thought to betray our ignorance. As to doctrines, I am now quite on my mother's side, which is also that of almost all our company. Indeed I love family peace, as I before observed to you. On the whole, therefore, I stand very well at present, both with my dear father and mother, either of whose gray hairs, I am sure, I should be much grieved to bring down with sorrow to the grave.

And yet, Sir, I must again observe to you, that I think I see some defects in my dear mother's religion, and also in that of some others of her creed, though I know it is high treason in me to say so. To speak plainly, I have my fears that there are but few among us who lead quite so strict a life as we ought to do. We talk, as I said before, about religion. We are clear about the doctrines. We understand the gospel to the utmost nicety; but I suspect that there is more talking than doing among some of us. Not that any one of us is against good works: by no means: this is one of the slanders brought against us by those who know nothing of the gospel: on the contrary, I declare to you that we often speak in favor of them in our most private circles, and that we, therefore, are not the Antinomians which many suppose us to be. The evil is, that we young women, at least, are not so occupied in *doing* good works as you might suppose.

I will give you a general idea of the manner in which we spend our time,—I mean such of us as have finished our education, and are quite out of the hands of our governess. We rise, I think, about eight, which is nearly the same hour at which we got up before we became so very religious. When prayers are over, we use a little exercise, if the weather favors, and then go to breakfast. After this we perhaps take up a book; it is almost always a religious one; a missionary magazine, for instance, or a new little tract about the comfort some one had upon a death-bed; or an account of some extraordinary conversion; or any thing else that promises to entertain us, by being a little wonderful; for we deal

much in things that are rather marvellous. We then paint, perhaps, a few pictures for the screens, or we play an hour or two on the harpsichord. If the day is fine, we call on some religious friend, and talk about the health of this or that gospel minister, and ask where such a one preached on Sunday last, and where the other is to preach next Sunday. About four o'clock we go to dinner, which, as my father's health is moderate, I assure you is generally a very nice one; and I have been lately thinking that we all eat, perhaps, of rather too many dishes. The evening passes off much like the morning, except, as I said before, that we now and then attend some religious service. We grow a little dull towards night, and are glad to find that it is time to go to supper.

It is in some such manner as this that the day passes off. Now, though undoubtedly we are much better employed than the very wicked and dissipated, and though I cannot say that any of us are doing harm, yet I own that when I ask myself at night what *good* I have done, I am at some loss for an answer. To be sure, we made in the last month, two dozen caps for our charity children; and my mother, who has been very charitable in her judgment of us ever since we were so good natured as to agree to give up public places, was quite pleased to think that her daughters so much "adorned the gospel." My own conscience too felt a little eased by this employment. But judge, Mr. Editor, of my chagrin, when I found, the other day, that there is a family of ladies not far from us, who, though they know next to nothing of the gospel, had, in the very same space of time, made no less than five dozen. My apprehension, Sir, is this: that we who are so sound in faith, and so unlike the rest of the world in this respect, shall be expected to excel in works, to a degree of which my dear father and mother have no just conception. Let me entreat you, Sir, to set my mind a little at rest on this particular. Indeed, we do just nothing that is of use to any body. I do not mean that we are committing any sins which would be called very dreadful. No more are those other ladies of whom I was speaking. We live, nevertheless, so much like other people (a few occasional things excepted), that I own I am sometimes sadly frightened. Pray, Sir, could you not say something to such people as we are, about the duty of husbanding time, and being more diligently employed in what is useful. I think that I could give to some poor children

of our parish the religious part of their schooling, as well, at least, as their present mistress; but my father is afraid lest we should catch some disorder by going among them. And ought we not to educate some of our youngest sisters? For then we might give away the money which now goes to the governess; and the very business of distributing it with care and prudence might relieve my mind of a part of its present burden, by furnishing me with some useful employment.

Shall I proceed to tell you another circumstance which is a great secret? Even the minister under whose preaching we sit does not know it. Sir, we have a number of little private bickerings and differences among us. We all behave pretty well when he walks in, or when a large company is with us, and yet I think, that the other day he must have seen somebody's color rise, (I will not allude to the individual) when a certain applicable remark was made; but, to say the truth, he is not very quick at spying little things of this sort. Sir, when we are quite among ourselves, I have known the words to run very high indeed; and I suspect that there is more sin in this than some of us are apt to make of it. Why, the other day, I observed much bad humor to arise the very moment after prayers were ended. Indeed, Mr. Editor, I love peace for my part, as I have already observed to you; and it now and then occurs to me, that the religion of our family would have more effect in correcting our little heats and jealousies, if it were so *exactly* right as we all suppose it to be.

My dear mother little thinks that I am forming my private judgment of the family religion by such marks as these. Now the truth is, that I do not like some few things which I see among us. We are better certainly than our very irreligious neighbors, but then there is not all that difference which there ought to be. We have a saying among us, that the gospel implies a change of heart; but it seems to be not equally believed, that it implies a change of temper. Now, Sir, what is the meaning of this expression—change of heart, if it does not include a change of temper? I am a little puzzled on this subject. A very good old gentleman said, the other day, when I ventured to intimate that I knew somebody who showed a very bad temper, though reckoned remarkably religious: "Oh, madam," said he, "you know, as a good old divine used to observe, that grace is grace, even though it is grafted on a crab-

stick." "True," thought I, "but then the grace, if it is really grafted, should take away the sourness of the crab-stick: whereas here the same taste of the crab remains, even after the tree is grafted."

I suspect, Mr. Editor, that, although our religion on the whole may be very good, nay, probably better than any other which is equally common and fashionable, yet there is some little kind of error in it; and I now will come to my chief reason for thinking so. I have lately been looking very carefully into the Bible for myself; and you cannot think how many passages I have already found, which, if I do not strangely misunderstand them, are very much in favor of that very temper of gentleness, and forbearance, and peace, and love, which we seem to want among us.

It has been quite a comfort to me to find that the Bible is so much on my side in this particular. Why, Sir, I found a verse the other day, in which it is said that "unbelieving husbands might be won without the word by the good conversation of their wives." Only think, "won without the word." Now it is certain that we have not been apt to run much on this species of conversion. For example, when a cousin of mine lately came from the south to spend a month with us, what a long argument did we maintain with her about the gospel; and then we dragged her, quite against the grain, to hear first one minister and then another; and then we gave her a little tract, about the sudden and miraculous change wrought in a Miss ———; and then a second tract, about a conversion that was still more wonderful: but I am sure we never seemed to think of converting her by our example. We were, indeed, for a time, a little guarded before her; but I know that towards the end of the second week she must have seen many a bad humor break out among us. On one Sunday morning, in particular, we had a most violent altercation, as we walked to hear a sermon; for one of the party was sure that we should be too late; and then another, who was conscious that she had detained us, turned as red as fire, and insisted that we were much too soon. Then there was a long debate, whether this or that watch was right; and till we arrived at church, which was a mile and a half from home, there was no chance of ending it. And then again after church we had the whole dispute over again; for each party began to say that they had been in the right; whereas,

in fact, both had been in the wrong. We had arrived in decent time, though a little too late to obtain quite so creditable and comfortable seat as we all had wished for.

But I am afraid there will be no end to my letter. Excuse, Mr. Editor, the freedom of these remarks, since they come from one, who, though she may not be so well entitled as yourself to the name of *christian*, must, nevertheless, be allowed at least to be as unquestionably something of AN OBSERVER.

COMPANIONS OF J. A. JAMES.

The Rev. J. A. James relates, in his "ANXIOUS ENQUIRER AFTER SALVATION DIRECTED AND ENCOURAGED," that he began his own religious course with three companions, one of whom was materially serviceable in some particulars to him; but he soon proved that his religion was nothing more than transient devotion. A second returned to his sin, "like a dog to his vomit, and a sow that is washed to her wallowing in the mire." The third, who was for some time his intimate friend, imbibed the principles of infidelity; and so great was his zeal for his new creed, that he sat up at night to copy Paine's "Age of Reason." After a while he was seized with a dangerous disease: his conscience awoke: the convictions of his mind were agonizing; his remorse was horrible. He ordered all his infidel extracts, the copying out of which had cost him so many nights, to be burnt before his face; and if not in words, yet in spirit—

> "Burn, burn," he cried, in sacred rage,
> "Hell is the due of every page."

His infidel companions and his infidel principles forsook him at once, and in the hearing of a pious friend who visited him, and to whom he confessed with tears and lamentations his backsliding, he uttered his confessions of sin, and his vows of repentance. He recovered; but, painful to relate, it was only to relapse again,—if not into infidelity, yet, at any rate, into an utter disregard to religion.

MEMOIR RELATING TO THE PREVALENT

SUPERSTITION OF THE THALAMISTS.

CHRONOLOGISTS have generally admitted that the sect of the Thalamists is co-eval with that of the *Non-doers;* and it is presumed that at an early period the two parties entered into an alliance, founded on principles common to both, the terms of which have been preserved inviolate to the present time. Some writers have connected the Thalamistic superstition with the ancient mythology, alleging that the sect has, from the most remote antiquity, paid divine honors to Somnus, son of Erebus and Nox, and to Phobetor, Phantasia, and Morpheus, the ministers of that sullen deity. The mysteries of the Thalamists were, however, long anterior to Polytheism, though the advocates of the above-mentioned hypothesis have advanced arguments in its support which might startle incredulity itself.

Another class of antiquaries, arguing from the Thalamistic rite of immolating human victims, has labored to identify that worship with the sanguinary superstition of the Druids. It will appear in the sequel, that every individual among the Thalamists is both priest and sacrifice.

As it is by no means the design of this memoir to meddle with the endless controversies of antiquaries and mythologists, the compiler hastens to describe existing facts, begging leave to premise, that evident allusions to the worship of the Thalamists are to be found in the Book of Proverbs, which was probably written a thousand years before the christian era. The reader is referred to chap. vi. 9—11, and xxiv. 30—34.

The ritual observances of the sect in question commence in the morning, precisely at the hour when the conscientious are rising to their early orisons, and the industrious to their daily employments. The devotee is generally a solitary worshipper; for, strange as it may appear, where two or more assemble in the same temple, they restrain each other's idolatrous propensities, unless, as sometimes occurs, these abject idolists consent to forbear mutual reprehension. During the sacrificial rites the devotee continues

prostrate on the *Thalamos** or altar, concealed, though not entirely, under the sacred vestments. The silence of the temple is only interrupted by the deep-drawn sighs of the aspirant, who, excepting occasional changes of posture, involuntary contractions of the limbs, or convulsive starts, remains motionless: animation seems to be suspended; and the devotee's countenance bears the pallid impress of death. The period of this gloomy devotion varies according to the strength of the devotee's principles. A bigot, it is said, will consume whole mornings in his private chantry, whispering an almost *silent mass*. The temples or chantries, where the Thalamistic mysteries are celebrated, are in some mansions decorated with costly furniture; and the altar is their distinguished ornament. This, elevated on four low pillars, is a quadrangular frame of carpentry, supporting the softest spoils of the feathered world; and upon these the willing victim is offered. Above him is a superb canopy, adorned with magnificent drapery. The temple is supplied with a lavatory, and all the apparatus necessary to cleanse the victim from ceremonial feculence.

The Thalamists gain numerous proselytes among all sects and parties, but are peculiarly successful in their efforts to convert the young, and such as have no regular occupation. It is confidently affirmed, that in our colleges the Thalamistic heresy would generally prevail, were not the immature heretics disturbed every morning, at an early hour, by the unwelcome expostulations of a faithful and sonorous monitor. Many a student, however, contrives, three or four mornings in the week, to disregard the admonitions of *metallic orthodoxy*, and, instead of duly attending the college primes, prolongs the Thalamistic nocturn. Yet these idolatrous habits are readily detected in the fatal hour of examination, where the academical devotee too late recognizes the value of sound principles.

* From this ancient Greek name of the altar, the superstition derives its name. The word signifies *a bed*. By some authors the Thalamists have been called *Cubilians*. Others, who, like Horne Tooke in his Diversions of Purley, amalgamate etymology with politics, insist that the Thalamists' proper appellation is *Tory*, from *Torus*, which, as well as *Cubile* and θαλαμος, these restless critics aver, signifies a *couch or bed*.

In our *public schools* the sect has numbered few adherents, the teachers having ever opposed tenets which ultimately tend to the destruction of all scholastic discipline. These teachers are decided *Anti*-Thalamistics;* and, in defiance of that received maxim which forbids the propagation of opinions by violence, do nevertheless employ that rude argument, by subjecting the trembling little Thalamists, if such be found, to the terrors of the torturing scourge; and the youthful devotees regain purity of principle at the expense of lacerated shins, and amidst sighs, and groans and tears.

The sect has numbered few illustrious characters among its patrons. Its creed has ever been deemed hostile to all that can be admired or loved. The faction is, indeed, popular, and glorious in the number of its adherents, while it is silent with regard to their moral respectability.

And now, dropping the sportive style of this paper, and to be serious on a serious subject, the writer invites the attention of all who consume their morning hours in criminal sloth,† to the following extracts from a work which, with all its acknowledged blemishes, deserves a place in every library.

"I take it for granted," says my author, "that every christian, that is in health, is up *early* in the morning; for it is much more reasonable to suppose a person up early, because he is a *christian*, than because he is a *laborer*, or a *tradesman*, or a *servant*, or has business that wants him. *Sleep* is such a *dull*, *stupid* state of existence, that even amongst mere *animals*, we despise them most which are most drowsy. You will perhaps say, though you rise *late*, yet you are always careful of your devotions when you are

* The reader need not be apprized, that the opposers of Thalamism are a numerous and highly respectable body. The lover of poetry will remember in Dryden's Fable of Palæmon and Arcite, the following mention of an elegant Anti-Thalamist.

"Up rose the sun, and up rose Emily."

† A late eminent divine calculated that the difference between rising at five and at seven, in the morning, for the space of forty years, supposing a man to go to bed at the same hour at night, is equivalent to the addition of ten years to a man's life, of which (supposing the two hours in question to be so spent) eight hours every day should be employed in study and devotion.

up. It may be so. But what then? Is it well done of you to rise late, because you pray when you are up? Is it pardonable to waste a great part of the day in bed, because some time after you say your prayers? It is as much your duty to rise to pray, as to pray when you are risen. And if you are late at your prayers, you offer to God the prayers of an idle, slothful worshipper, that rises to prayers as idle servants rise to their labor. Farther, if you fancy that you are careful of your devotions when you are up, though it be your custom to rise late, you deceive yourself; for you cannot perform your devotions as you ought. Now he that turns sleep into an *idle indulgence*, does as much to corrupt and disorder his soul, to make it a slave to bodily appetites, and keep it incapable of all devout and heavenly tempers, as he that turns the necessities of eating into a course of indulgence.

"A person that eats and drinks too much, does not feel such effects from it as those do who live in *notorious* instances of gluttony and intemperance: but yet his course of indulgence, though it be not *scandalous* in the eyes of the world, nor such as *torments* his own conscience, is a great and constant hindrance to his improvement in virtue: it gives him *eyes that see not*, and *ears that hear not:* it creates a sensuality in the soul, increases the power of bodily passions, and makes him incapable of entering into the true spirit of religion.

"Now this is the case of those who waste their time in *sleep:* it does not *disorder* their lives, or *wound* their conscience, as *notorious acts* of intemperance do; but, like any other moderate course of indulgence, it silently, and by smaller degrees, wears away the spirit of religion, and sinks the soul into a state of dulness and sensuality. If you consider devotion only as a time of so much prayer, you may perhaps perform it, though you live in this daily indulgence: but if you consider it as a *state* of the heart, as a *lively fervor* of the soul, that is deeply affected with a sense of its own misery and infirmities, and desiring the spirit of God more than all things in the world, you will find that the spirit of indulgence and the spirit of prayer cannot subsist together. Mortification of all kinds is the very life and soul of piety; but he that has not so small a degree of it as not to be able to be early at his prayers, can have no reason to think that he has taken up his cross and is following Christ. What conquest has he got over

himself? What right hand has he cut off? What trials is he prepared for? What sacrifice is he ready to offer unto God, who cannot be so cruel to himself as to rise to prayer at such time as the drudging part of the world are content to rise to their labor? Some people will not scruple to tell you, that they indulge themselves in sleep because they have nothing to do; and that if they had either *business* or *pleasure* to rise to, they would not lose so much of their time in sleep. But such people must be told that they mistake the matter; that they have a great deal of business to do; they have a *hardened heart* to change; they have the *whole spirit* of religion to get. For, surely, he that thinks devotion to be of less moment than business or pleasure; or he that has nothing to do, because nothing but his prayers want him, may be justly said to have the whole spirit of religion to seek. You must not, therefore, consider how small a crime it is to *rise late*, but you must consider how great a misery it is to want the *spirit* of religion, to have a heart not rightly affected with prayer, and to live in such softness and idleness, as makes you incapable of the most fundamental duties of a truly christian and spiritual life. You must not consider the thing barely in itself, but what it proceeds from; what virtues it shows to be wanting; what vices it naturally strengthens. For every habit of this kind discovers the state of the soul, and plainly shews the whole turn of your mind. When you read the scriptures, you see a religion that is all life, and spirit, and joy in God; that supposes our souls risen from earthly desires and bodily indulgences, to prepare for another body, another world, and other enjoyments. You see christians represented as temples of the Holy Ghost, as children of the day, as candidates for an eternal crown, as watchful virgins, that have their lamps always burning in expectation of the bridegroom. But can he be thought to have this joy in God, this care of eternity, this watchful spirit, who has not zeal enough to rise to his prayers?

"When you look into the writings and lives of the first christians, you see the same spirit that you see in the scriptures. All is reality, life and action. From that time to this, there has been no person like them, eminent for piety, who has not, like them, been eminent for self-denial and mortification. This is the only royal way that leads to a kingdom."

It is confessed with regret, that some, whose claim to the christian character their general habits establish, must too frequently plead guilty to the charges implied in the above extracts. "How many consciences are kept quiet," observes the author in another part of his work, "upon no other foundation but because they sin under the authority of the christian world. Christians had nothing to fear from the *heathen world* but the loss of their lives; but the world becoming a *friend*, makes it difficult for them to save their religion." H. I.

THE METHODIST AND THE DINNER PARTY.

"In the district which I once travelled," says a writer in the Christian Advocate, "on Easter Monday, 1825, a gentleman invited a number of his neighbors to dine with him; and among the rest a good Methodist lady was invited. She accepted the invitation, and attended, without the most distant thought that any thing contrary to her profession would be introduced. In this, however, she was disappointed. For, after dinner, the fiddle was brought in: the company rose to play and amuse themselves by dancing. At length one, with a spirit more daring than the rest, approached her, and asked her to dance. Without a verbal reply, she rose from her seat, and accompanied him on the floor. The company was arranged, the fiddler sitting with lifted heel and elbow sprung, and, no doubt, the devil laughing in his sleeve, and saying, 'Another Methodist caught in my trap.' But the good angel whispered, 'Not yet, Sir.' She paused, and then said, 'It is my custom to sing some first;' and, standing there, she gave out some verse, and sang. She then said, 'It is my custom to pray some first,' and dropped upon her knees, and prayed; and no doubt her prayer was the legitimate offspring of a warm heart.—Some of the company remained, some ran away, and some trembled and wept. The dance was broken up, the fiddler disappointed, the devil defeated, and the good Methodist lady victorious.

PERSECUTIONS.—No. VII.

CLEMENT OF ALEXANDRIA.

As we recede from those bright days when Jesus Christ and his apostles taught in simplicity the doctrines of the cross, we find that christian philosophers and learned schools, as well as dangerous heresies are multiplied, and much of that unassuming, ardent piety, which flourished so remarkably in earlier times, seems to have been lost amid unholy disputations and a desire for ecclesiastical aggrandizement among the teachers of religion.

In the latter part of the second century, the name of *Athenagoras* appears in the records of the church. He was a christian philosopher residing at Athens, distinguished for learning, being an elegant and voluminous writer. He is said to have been converted to christianity by means of reading the scriptures for the purpose of refuting them. His writings which are extant are usually subjoined to those of Justin Martyr.

Theophilus, Bishop of Antioch in Syria, A. D. 168, was a converted pagan, a man of extensive reading and a decided and faithful pastor. Some of his writings have reached us, which are rather allegorical. The word *Trinity* is said to have first occurred in his writings. He says that the three days preceding the creation of the sun and moon, are typical of the *Trinity* of *God* and his *Word* and his *Wisdom*. He died about A. D. 182 or 183.

Eusebius mentions several, who suffered the most ignominious tortures of martyrdom, about this time; but in their agonies they were sustained by the presence of their blessed Master.

Clement of Alexandria is the next prominent christian Father. Titus Flavius Clemens was, in early life, a pagan, and it is uncertain whether Athens or Alexandria was the place of his nativity. He travelled in Greece, the South of Italy, Cœlosyria, Palestine and Egypt. In the latter place he was the pupil of the learned Pantænus, master of the christian School of divinity at Alexandria.—Clement became a christian, was made a presbyter of the Alexandrian church, and finally succeeded his preceptor as master of that famous school. From A. D. 193 to 211 he taught with great distinction, and had Origen and other celebrated men as pupils. On account of a severe persecution of christians about A. D. 202, he went into Palestine and Syria, and is supposed to have died about

220, though the exact time and circumstances of his death are not known. He doubtless endured many sufferings from the malice of enemies to God, as he held so prominent a place in the christian world. Clement had good and natural talents, was bold in his speculations, had a lively imagination, and great learning for those times. He has been much censured by modern divines, still it is generally believed that he was truly pious and maintained the essential doctrines of the gospel.

He wrote several works on various topics, most of which are extant. There is a passage in his writings, which has been thought by Dr. Wall and some other Pædobaptists, to favor infant baptism; but Clement's writings are seldom brought forward now as favoring that unscriptural rite. The passage is contained in a work called Pedagogue (παιδαγωγος), in which, throughout the whole, he considers christians as *children*. The disputed clause is "*Children* raised from the water."*

Being raised from the water, implies that the *children* were first put into the water, and if *any* mode of baptism is indicated, it is certainly immersion. But those *children* were as certainly disciples. Clement considers Christ as the overseer of children, and maintains that all christians are children of the overseer. "We are the children," says he, "but the scripture mentions us by various names," &c. Again he says: "In being baptized we are *enlightened*, in being enlightened we are made children, in being made children we are made perfect. This is called grace, illumination, perfection and bathing." **** "both catechetical instruction leads to faith, and faith is taught by the Holy Spirit in connection with baptism."†

Being enlightened, made perfect, and bathing, indicate, surely, immersed believers, and not a word is said about the baptism of unconscious infants in the whole book. We agree with Henke in saying that, "When baptism was called an *illumination*, new-born infants could not well have been the subjects of it.‡ The same Father observes (Mystagog. 2.) "You were led to a bath, as Christ was conveyed to the sepulchre and were thrice immersed to signify Christ's three days burial." This does not sound like sprinkling or pouring. We cheerfully set down Clement of Alexandria as an eminent *Baptist* Father. EDITOR.

* Paedag. 3. 11. The original is των εξ ὑδατος ἀναπωμενων παιδιων.

† Paedag. L. 1. c. 6. ‡ Kirch. Gesch. v. 1. p. 142.

STANZAS.

BY WILLIAM B. TAPPAN.

I.

When morning breaks upon the night
That wrapt the slave of sin,
And, guided by its searching light,
The rebel sees within,

How Guilt upon the inner walls
Its images portrays,
To which the heart in worship falls--
Which every lust obeys:—

If sad conviction of his loss
Is deepened to despair,
Till, yielding at the blessed Cross,
He falls, a weeper there—

He dies to sin; and only then
Is certified of rest;
For, in the storms that trouble men,
He sleeps on Jesus' breast.

How sweet, within the arms of Love,
To sigh away the breath,
And taste, in presence of the Dove,
Eternal Life in Death!

II.

And yet 'tis not enough to die
To follies he had done:—
The waiting seats of bliss on high
Are not so idly won.

'Tis not enough that Grace may lift
The sunken from his woe:
The saint, redeemed, of Grace bereft,
Will find his place below.

He yet must die if he would live;
Die daily, hourly, still;
Die to the blessings Heaven may give;
In sorrow, die to Will.

Die—in the secret peace of God,—
To buffetings, malign;
To meet half-way, and take the rod,
Is more than to resign.

Die to his selfishness and pride;
In life and failing breath
To all with Christ be crucified,
And triumph in the Death.

THE MINISTER'S WIFE AND THE MONUMENT.

A minister in Illinois, on receiving the sad news that the Ceylon missionaries had been obliged, in consequence of the curtailment of funds, to dismiss five thousand scholars from their schools, and that twenty-five dollars would resuscitate a school, resolved to try and raise that sum in his society. They were a little band, and had already done what they thought they could for Foreign Missions.

He went before his people, related the melancholy intelligence, and told them that he would give five dollars, if they could raise the remaining twenty. The sum was contributed in a few minutes. He then went home and informed his partner of the result. He found that she, too, had been revolving in her mind how she could raise a similar sum. "Well," said her husband, "if you will give up one gratification, you may." It seems they had recently lost a child, and had sent on an order to New-York for a tombstone, which would cost twenty-five dollars. He proposed to dispense with it. Trying though this was to her maternal feelings, she immediately consented, saying that the living children demanded her money more than the one that was dead. The order was countermanded, and a school in Ceylon was, of course, resuscitated.

"THIS IS WHAT I WANT."

A certain man, on the Malabar coast, had inquired of various devotees and priests, how he might make atonement for his sins; and he was directed to drive iron spikes, sufficiently blunted, through his sandals; and on these spikes, he was directed to place his naked feet, and to walk about four hundred and eighty miles. If through loss of blood, or weakness of body, he was obliged to halt, he might wait for healing and strength. He undertook the journey, and while he halted under a large shady tree, where the gospel was sometimes preached, one of the missionaries came and preached in his hearing from these words, "The blood of Jesus Christ cleanseth from all sin." While he was preaching, the man rose up, threw off his torturing sandals, and cried out aloud, "This is what I want;" and he became a lively witness, that the blood of Jesus Christ does cleanse from all sin indeed.

MR. COBB'S COVENANT.

Nathaniel Ripley Cobb, of Boston, displayed the character of a christian merchant in all its varieties of excellence. He was one of the few noble-hearted men of wealth whose affluence is constantly proved by their munificence. Yet it was not always from what is strictly denominated affluence that he was so benevolent, inasmuch as the vows of God were upon him that he would never become rich; and he redeemed the holy pledge which he had given, by consecrating his gains to the Lord. In November, 1821, he drew up the following remarkable document:—

"By the grace of God, I will never be worth more than fifty thousand dollars.

"By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses.

"If I am ever worth twenty thousand dollars, I will give one-half of my net profits; and if I am ever worth thirty thousand, I will give three-fourths; and the whole after $50,000.

"So help me God; or give to a more faithful steward, and set me aside. N. R. Cobb, Nov. 1821."

He adhered to this covenant with strict fidelity. At one time, finding his property had increased beyond fifty thousand dollars, he at once devoted the surplus, seven thousand five hundred, as a foundation for a professorship in the Newton Institution for the education of christian ministers, to which, on various occasions during his short life, he gave at least twice that amount. He was a generous friend to many young men, whom he assisted in establishing themselves in business, and to many who were unfortunate.

Francis Spira, an Italian lawyer, embraced christianity, discovered great zeal in its diffusion, and was distinguished for his extensive knowledge of the gospel. When he found that he was likely to suffer for the sake of Christ, he publicly recanted; and soon after being seized with illness, and having the prospect of death before him, he was visited by several eminent christians, who conversed and prayed with him, but without avail. He died in a state of the most awful despair, declaring the impossibility of his finding mercy at the hands of God.

THE NARROWS FROM PORT HAMILTON.

SEE ENGRAVING.

In presenting to our readers the beautiful engraving of the Narrows, or entrance to the Bay of New-York, with which our pages are enriched the present month, we would gladly, did our limits permit, accompany it with the account given by Hendrick Hudson of his first view of this lovely scene, two hundred years ago. We have room only for a short extract:

"On the sixth day, we had fair weather, and our master sent John Colman with four others in our boate over to the north side, to sound the other river—(the Narrows.) They found very good riding for ships, and a narrow river to the westward, (probably the passage between Bergen Neck and Staten Island), between two Islands. The lands, they told us, were as pleasant, with grasse and flowers, and goodly trees, as ever they had seen, and very sweet smells come from them. The night grew so darke, that the men could not find the shippe that night, but lay still on their oars."

Two days afterward, the bold adventurer got under way, passed the Narrows, and by slow degrees made his way up the noble river which still bears his name. Fort Hamilton, from which the view is taken, is a favorite resort of our citizens during the summer months, commanding a noble view of the ocean, with the freshest of all sea breezes, together with the minor but important advantage of superior accommodations for the pleasure seekers who throng this fashionable retreat.

A variegated scene is presented to our view in the engraving—the beautiful expanse of water—the Fort with its strong fortifications, sternly looking upon the passers by—the shore on one side, studded with neat villages, presenting their temple spires and elegant mansions, and on the other, adorned with the rural wildness and luxuries of nature—the highlands visible in the distance with occasional dwellings, and then the numerous vessels, from the largest ship of the line to the small schooner, spreading their white canvass to the breeze—all these can but enchant the beholder as he passes down the Bay.

MONTHLY RECORD.

MISSIONARY INTELLIGENCE.

Southern Baptist Board of Missions.—We learn from the Third Annual Report of the Southern Baptist Board of Foreign Missions, that the receipts for the last year have been $19,214.09, which with $12,194.88 on hand at the commencement of the year, makes a total of $31,708,97. The expenditures for the year have amounted to $16,835.82, leaving a balance in the Treasurer's hands of $14,875.15. Deducting from this sum the amount specially designated for a chapel in Canton, which we suppose cannot for the present be built, a balance for general purposes remains of $7,500. There has been an increase of receipts during the year. The Board has Missionaries as follows:—*Canton*, Revs. I. J. Roberts, Geo. Pearcy, Francis C. Johnson; Mrs. Pearcy, Mrs. Clopton (returned); five native assistants—total, ten. *Shanghai*, Revs. J. L. Shuck, T. W. Tobey, M. T. Yates, J. S. James, M. D., missionary and physician; Mrs. Shuck, Mrs. Tobey, Mrs. Yates, Mrs. James; two native preachers—total, ten. *Africa*, Revs. John Day, F. S. James, A. P. Davis, B. J. Drayton, S. Pervis; J. Elkins, teacher—total, six. The total number of missionaries and assistants under the patronage of the Southern Board is twenty six.

The late annual meeting was held in Rev. Dr. Fuller's church, Baltimore, commencing May 17, Wm. Crane, Esq., one of the Vice Presidents, in the chair.—The annual sermon was preached by Rev. J. L. Reynolds.

Massacre of Three Missionaries.—The Sydney papers of the 31st January, announce the murder of three English Missionaries at the island of St. Christoral by the natives, in the month of September last, and the bodies were afterwards cut up and devoured by the savages. The English attendants on them contrived to effect their escape.

Rev. J. L. Wilson and wife, Rev. Albert Bushnell and wife, Rev. J. M. Preston and wife, Rev. W. F. Wheeler and Mrs. Griswold, sailed from Providence, R. I. June 14th, as missionaries of the American Board, for the western coast of Africa.

ITEMS.

We understand that the edifice of the Norfolk-street Baptist Church in this city, which was destroyed by fire June 12, will be immediately replaced by a much better one. The loss was about $10,000, which was mostly insured.

The Hudson River Baptist Association held its Third Anniversary with the Laight-street Baptist Church of this city, commencing Tuesday, June 20, and closing Friday at about 6, P. M. The introductory sermon was preached by Rev. A. Bennet. A variety of topics were discussed. Dr. Welch proposed that the time occupied in reading letters should hereafter be spent in preaching and other devotional exercises. We think that the churches will not be willing to dispense with their epistles. The letters should be very brief, each not to exceed five minutes in reading, unless there is something very unusual. It is exceedingly tiresome to hear a long essay when we only expect a few lines of *interesting* information. Rev. C. G. Sommers, Moderator.

The friends of the American Baptist Free Missionary Society have determined to establish a college at McGrawville, Cortland Co., N. Y., and have already elected Rev. C. P. Grosvenor President.

We are happy to state that the ten thousand dollar plan of the Am. Baptist Pub. Society has succeeded, and the money has been raised.

We have received the second No. of a new Baptist paper, called the Western Watchman, published by T. W. Ustick, at St. Louis, Mo., and edited by Rev. S. W. Lynd, D. D. It is full of interesting and instructive reading. The editor is well known as a man of talent.

EUROPE.—The waves of revolution do not yet seem to be calmed in Europe.—We tremble for the safety of the French Republic. While we are penning these lines even it may be overthrown. The French seem to be thoughtless and fickle. If they had more stability of character they might now easily succeed, and be an example to Europe in the struggle for freedom. The laboring classes have pulled down the imperial throne, and now expect that they shall have money and employment enough. The government has probably promised too much, and cannot fulfill its promise. Thus a reaction is produced which may revive terrorism, attended with all the bloody scenes of Robespierrean memory. It is strongly feared that Prince Louis Napolcon Bonaparte will be placed at the head of the government. Naples has revolted the second time, and the Republicans say, "No mistake this time." They are determined that monarchy shall never breathe again there. Germany, Hungary, and Prussia, are yet in commotion. Immense armies are assembling on the western frontiers of Russia, and Nicholas is preparing for a terrible conflict. The various parties seem to be uniting their interests, and the time is probably not far distant when all Europe will be divided into two vast armies, and the most tremendous battle which the world has ever beheld, will be fought between freedom and oppression.

Since writing the above, news has arrived of a terrible insurrection in Paris, in which from 10,000 to 15,000 persons have been killed. Thirty-five thousand are said to have been killed and wounded. The account may be exaggerated, but the carnage was dreadful. We are happy to say that the forces of the Republic were entirely successful. The insurgents were either killed, wounded, or taken prisoners. We really hope that the Republic will not be obliged longer to wade in blood.

REVIVALS.

Salem, Mass., 12 baptized in the Bethel congregation; Peterborough, N. H., 8 baptized; Utica, N. Y., Rev. Mr. Corey's church, 80 baptized within a few months; Fellowship, Jefferson Co., Miss., 11 baptized; Nashville, Tenn., 31 baptized up to June 17; Mount Vernon, O., 85 added to church.

MINISTERIAL CHANGES.

Rev. C. C. Bourn, of South Franklin, has become pastor of the Baptish church in Harpersville, Broome Co., N. Y. Rev. H. Leavenworth has become pastor of the 2d Baptist church in Middlebury, Wyo. Co., N. Y. Rev. A. Lawtan has become pastor of the Baptist Church at North Brookfield, Mad. Co., N. Y. Rev. E. H. Hamlin, of Laporte, Ia., has become pastor of the Baptist church in Jackson, Mich. Rev. J. N. Webb has become pastor of the Baptist church in Ogdensburg, St. Law. Co., N. Y. Rev. E. W. Bliss has become pastor of the Baptist church

in De Ruyter, Mad. Co., N. Y. Rev. R. D. Pierce has become pastor of the Baptist church in Dewittville, Chata. Co., N. Y. Rev. B. H. Clift, of Littleton, Ms., has become pastor of the Baptist church in So. Gardner, Mass. Rev. P. Church, D. D., of Rochester, has become pastor of the Bowdoin Square Baptist church, Boston, Mass. Rev. J. W. Crumb has become pastor of the Baptist church in Kingsbury, Wash. Co., N. Y. Rev. J. D. Cole, of Whitesboro, has become pastor of the Baptist church in Nunda, N. Y. Rev. George Benedict, on account of protracted ill health, has resigned his office as pastor of the Norfolk-street Baptist church in this city, and Rev. Thomas Armitage, recently a Methodist clergyman, has been called to fill his place. Rev. Wm. Hague, of Boston, has resigned his charge as pastor of the Rowe-street church, and become pastor of the Baptist church at Jamaica Plain, Mass. Rev. Baron Stow, D. D., on account of severe illness, has resigned his charge as pastor of the Baldwin-Place Baptist Church in Boston.

MONTHLY LIST.

Deaths of Baptist Ministers.

Arza Stone, Evans, Erie Co. N. Y. Nov. 8, aged 47.
Robert Low, East Livermore, Me., Jan. 10, aged 88.
Israel Woodworth, Caton, Steuben Co., N. Y., Feb. 5, aged 47.
George Stacey, Jefferson Co. Ill., March 12, aged 43.
Abram Jackson, Hinsdale, Mass., April 10, aged 70.
M. J. Post, Fairfield, Iowa.
George N. Roe, Middlebury, Wyoming Co. N. Y., April 18, aged 21.
Hosea Holcombe, near Jonesboro, Ala., May 31.
David Foot, Lagrange, Wyo. Co. N. Y. June, aged 35.
George W. Jeffreys, Patrick Co., Va., June 15.
John Healey, Baltimore, Md., June 19, aged 84, having been pastor of the 2d Bapt. church in that city for more than 50 years.

Ordinations.

Edward W. Pray, Mt. Clemens, Mich., Feb. 1.
James Harris, Tuskegee, Ala. March.
A. S. Patton, Philadelphia, Pa. March 2.
R. Shirley, Ten Mile Creek, Hamilton Co., Ill., March 4.
Henry S. P. Warren, New Haven, Vt., March 23.
Charles Cross, Palestine Grove, Lee Co. Ill., April 5.
R. W. Buckner, Liberty, Caroline Co., Va., April 17.
—— Grimes, Boston, Mass., April 24.
Oliver E. Ayres, Boston col. May 26.
John F. Bigelow, Bristol, R. I., June 14.
S. T. Cobb, Philadelphia, Ark. June 14.
Albert Heald, Lyman, Me., June 15.
Thos. Armitage, Albany, N. Y. June 16.

Churches Constituted.

Troy Centre, Ind., Jan.
Benton, Ind.
Woodruff, Brazos, Texas.
Four Mile Prairie, Perry Co. Ill. Feb. 19.
Port Washington, Wis., Feb. 19.
Lumberport, Harrison Co. Va., Feb.
New Lexington, Perry Co. O. March 4.
Shady Grove, Hend'son Co. Ky. Mar 25.
Marshall, Harrison Co., Texas, April, (16 members.)
Boston, Mass. 12th ch. colored, April 24.
Mount Liberty, Va., April.
Lawrence Township, Marion Co., Ind., May 19.
Reisterstown, Md., May 11.
Boston, Mass., 2d colored ch., May 26.
—— Stepney, Ct., June 6.
Hamburg, S. C.
Monroe, Fairfield Co. Ct., June 6.
Stamford, Ct. June 28.

Dedications.

East Stoughton, Mass., March 29.
Roxbury, Mass., 3d ch. May 4.
Wheatfield & Pendleton Baptist church, May 4.——
Rockdale, Md., May 7.
Frewsbury, Cha. Co., N. Y., May 24.
Wilkinson (Pomfret Fact.) Con. May 30.

LITERARY NOTICES.

Chalmers' Posthumous Works.—Vol. III.—Daily Scripture Readings. New-York: Harper & Brothers, 82 Cliff-st. pp. 426--12mo.

This volume completes the first series of works from the pen of the great Chalmers. It includes brief practical remarks on the Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah and Jeremiah. The remarks of the author are pertinent, highly devotional, and give evidence, in many parts, of the brilliancy and power of his mind. The printing and paper are beautiful, and the uniformity of binding in the several volumes will make them an ornament to one's library.

Barnes' Notes on the Epistles—James, Peter, John and Jude. By the Harpers.

This is one of the most valuable of Barnes' series. He presents an interesting introduction to the Catholic (or general) Epistles, and then expounds four of them. The author is one of our best *practical* commentators, and some of his expositions are learned. He is deservedly popular, and his works are used extensively in Sabbath Schools, in families, and by clergymen.

From the same publishing house a work has been handed to us entitled "*Mary Grover, or the Trusting Wife,*" by Charles Burdett. It illustrates the subject of temperance in an impressive manner.

The Church in Earnest. By J. A. James, author of the Church Members' Guide &c. Boston: Gould, Kendall & Lincoln.

We are glad to see another work from the pious and talented James. In a previous No. we noticed a work from the same author, entitled "An Earnest Ministry." Now we have "The Church in Earnest," a fit companion of the other.—Two more important works at the present time, could not well be presented to the christian world. Mr. James discusses a variety of subjects connected with earnestness in respect to religion, in a practical manner, calculated to arouse the dormant energies of the dilatory disciple. Every church member should have a copy. It is beautifully bound, and is printed handsomely on fine paper. We cordially commend it to the attention of our readers.

A Life in Earnest—Lectures to Young Men, by Rev. C. B. Smith, M. A. New-York: Gates & Stedman. pp. 204--12mo.

Mr. Smith has already favored the public with an interesting work on the "Philosophy of Reform." The present volume contains much valuable advice to young men, and we hope that it may be read extensively. The importance of diligence and perseverance, the claims of the times, politics, elements of success, self-reliance and religion, are ably discussed. The author is an original thinker, and a vigorous writer. We cordially commend the work to all of our patrons.

SERIALS.

Devotional Bible, Nos. 42 and 43. *Universal History*, by Graham, No. 4 Tribune Buildings. *Harpers' Arabian Nights*, No. 5.—How many illustrations!—*Columbian Magazine*, July; as rich as ever. *Ewbank's Hydraulics*, Part VIII. This closes the series, and makes an extremely valuable work for all who are interested in practical mechanics. *Report of the American Protestant Society.*—This document should be read by all protestants. *Christian Review*, published by Wm. Heath, Boston, June,—This is a rich No. *Sixteenth Report of the American Home Mission Society.*—We have referred to this before. All Baptists should read it.

REMINISCENCES OF A PASTOR.

BY REV. S. REMINGTON.

[Continued.]

At the appointed time, I called again to see Mrs. W. I was received almost as an angel of God. The children seemed ecstatic. Poor little Mary smiled in tears. The mother's countenance appeared much brightened since our last interview. On my former visit I had hardly noticed the room and its fixtures, my mind was so much occupied with its inmates. But now I took a full survey of it. There were but few things in it, but those were well adjusted, and every thing looked tidy and neat. After the usual salutations concerning health, &c., I told Mrs. W. that I had a special request to make, which I should ask as a favor, and that was, that she would give me a brief history of herself, including her misfortunes. For I thought that possibly there might be some peculiarity in her case, which would be interesting to know. I did not desire her to reveal any family secrets that belonged exclusively to the persons concerned; but principally the causes of her present depression. I assured her that if she saw fit to accede to my request, I should make no use of the details, either to her disadvantage, or any others who might in any way be implicated.

Mrs. W. was silent for a few moments, as if in deep thought. Her heart seemed to be burdened as with a load of grief and anguish. At length she spoke. "I am glad, sir, that you have made this request. It will be a relief to me to answer your inquiries. You are the first person who has ever asked me the question. I have to this hour kept my troubles shut up in my own heart, and endured all their corroding influence without a single sympathizing friend to hear my story, or share in my troubles.—The confidence which I have in your piety as a Christian minister, makes me perfectly free to spread before you my whole case, just as it is. I will not exaggerate on the one hand, nor be reserved on the other."

"I am pleased, Mrs. W., with your frankness, and if you do not object, you will oblige me if you begin with your birth and parentage, and so give me a brief sketch of your life to the present time."

"As to the first sixteen years of my life, there are no particular incidents of interest to relate, and therefore all I have to say of that period may be soon told.

"I was born about twenty miles from this city, in T——. My father's name was J—— C——. He was a merchant and farmer, a man of considerable property, and much respected among his fellow-townsmen. He was an exemplary, pious and active member of ——— church, and continued to be so until he died, which occurred about two years after my marriage. My mother died when I was very young. I scarcely remember her. But I am told that she was an estimable woman, and died, as she lived—a devoted Christian. My father never married again. He used often to say, when speaking of second marriages, 'I have one wife in heaven, and I want none upon earth. I never shall marry again. The thought of meeting my departed wife where we shall part no more, yields me more solid enjoyment than any wife could do upon earth.' He never could speak of my own dear mother but with tears. I remember that he often would silently gaze upon me for some minutes, and with tears in his eyes, would say, 'Mary, your mother has gone to heaven, but she has left her fac-simile behind her in you. In seeing you I sometimes feel that your mother has almost come back again to earth. Here is her own sweet image. No wonder she loved you. Her last moments were spent in commending you to her Heayenly Father. Live, my child, so that you may meet her in heaven.'

"My mother had but three children; one son, and two daughters. I am the youngest. My brother and sister are both married and settled;—my brother in one of our southern cities, and my sister in the far-off west. They are both said to be wealthy. If they knew of my situation they would afford me prompt and timely aid; but I have cautiously avoided all communications with them for the last eighteen months. For the want of funds, I have not been to the post-office, to see if there are any letters for me. You may think strange of this, but in the sequel of my history you will see the reasons for this course.

"My husband's name was Samuel W——. He was born and brought up in this city. He was an only son, and became an orphan when very young. Of course he heired all his father's estate, which was very considerable. Not having parental authority to guide his steps while young, he was indulged and gratified in almost all his wishes. Being wealthy, he was flattered, and allowed plenty of money, before his judgment was sufficiently matured to know how to take care of it. The consequence was, that he never learned how to acquire property, but early acquired the habits of a spendthrift. He was naturally bright, intelligent, and exceedingly prepossessing in his manners and personal appearance. He was well educated, and notwithstanding his predisposition to dissipation, graduated at one of our universities with honor.

"Mr. W. moved in the gayest circles, and his presence was everywhere courted, and hailed with delight by such society, wherever he was known. He was emphatically a man of pleasure, and the pursuits of its giddy rounds constituted his whole business.

"I first saw Mr. W. while attending a boarding-school in this city. I was then only fifteen years old. It was at a wedding party. He paid me special attention that evening, and expressed in strong terms the happiness it would afford him to see me again. After this, our interviews became frequent, and I had reason to believe our attachment mutual. I remained in the city six months, and then returned home to my father's, soon after which Mr. W. came to see me. My brother had heard of him, though he had no personal acquaintance with him, and he utterly despised him. To use his own words,—'I have heard no good of him.'—He accordingly entreated me to dismiss him at once,—said he was an idle, dissolute, pleasure-taking young man. It was true that he was wealthy. But how long will he remain so; and when his money is gone, what will he be good for? He will be hurled out of society, and become a poor, miserable wretch; and what then would become of you, should you join your destinies with his?

"At this discourse I confess that I was highly incensed. My affections were too strongly riveted to him to be easily severed. I could not, would not give him up. My whole soul was bound up in him. 'I had rather die,' said I, 'than to be sundered from him.' 'Then,' said my brother, 'you must be sundered from me;

for I will never own him as my brother. If you ever marry that light, superficial and heartless dandy, I will never visit you, or own you as my sister. No—we shall be two.' 'Well, brother, if it must be so, I had rather part with you than with him.' My brother left me, evidently under strong excitement.

"Astonishing! thought I, that my friends will oppose me in receiving such a suitor as Mr. W. There are hundreds of ladies of the first respectability, who would consider themselves the most fortunate of beings, were they in my place. Pshaw!—it's only a freak of my brother's disordered imagination. He will come to himself by-and-by, and make an apology to me for what he has said in so much haste. Be that as it may, my young and foolish heart said, Samuel is mine, and I am his. He loves me most tenderly, and he has means in abundance to make me happy. Why should I fear? As to his becoming poor, there is not much danger. His income would more than support us both, and that, too, most respectably. Beside, he is a-going to open a large wholesale store as soon as we are married. He will then be steady, and increase his wealth, and will make a man of great weight and influence in the world. When my brother sees this, all will be well, and he will be among the number of those who will feel it an honor to be in his friendship. Thus I soliloquized, until I had built a beautiful castle; but, alas, I forgot that its foundation was in the air,

"The baseless fabric of a vision."

[*To be continued.*]

CONVERSION OF THE AGED RARE.

In a sermon to young men, delivered at the request of the Philadelphia Institute, Dr. Bedell said: "I have now been nearly twenty years in the ministry of the gospel, and I here publicly state to you, that I do not believe I could enumerate three persons, over fifty years of age, whom I have ever heard ask the solemn and eternally momentous question, "What shall I do to be saved?"

A STARTLING INCIDENT.

NEAR the hamlet of Udorf, on the banks of the Rhine, not far from Bonn, there yet stands the mill which was the scene of the following adventure:

One Sunday morning, the miller and his family set out as usual to attend service at the nearest church in the village of Heasel, leaving the mill, to which the dwelling house was attached, in charge of his servant maid Hanchen, a bold-hearted girl, who had been some time in his service. The youngest child, who was still too little to go to church, remained also under her care.

As Hanchen was busily engaged in preparing dinner for the family, she was interrupted by a visit from her admirer, Heinrich Botteler; he was an idle, graceless fellow, and her master, who knew his character well, had forbidden him the house; but Hanchen could not believe all the stories she had heard against her lover, and was sincerely attached to him. On this occasion she greeted him kindly, and not only got him something to eat at once, but found time in the midst of her business to sit down and have a gossip with him, while he did justice to the fare set before him.—As he was eating he let fall his knife, which he asked her to pick up for him; she playfully remonstrated, telling him she feared, from all she heard, he did little enough work, and ought at least to wait upon himself; in the end, however, she stooped down to pick up the knife, when the treacherous villain drew a dagger from under his coat, and caught her by the nape of the neck, griping her throat firmly with his fingers to prevent her screaming; then, with an oath, he desired her to tell him where her master kept his money, threatening to kill her if she did not comply with his demand. The surprised and terrified girl in vain attempted to parley with him; he still held her tightly in his choking grasp, leaving her no other choice but to die or betray her master. She saw there was no hope of softening him or changing his purpose, and with a full conviction of his treachery, all her native courage woke in her bosom. Affecting, however, to yield to what was inevitable, she answered him, in a resigned tone, that what must be, must; only, if he carried off her master's gold, he must take her with him too; for she could never stay to hear their suspicions and reproaches,

entreating him at the same time to relax his grasp of her throat, for she could hardly speak, much less do what he bid her, while he held her so tight. At length he was induced to quit his hold, on her reminding him that he must lose no time or the family would be returning from church. She then led the way to her master's bed-room, and showed him the coffer where he kept his money.—"Here," she said, reaching to him an axe, which lay in a corner of the room, "you can open it with this, while I run up stairs to put all my things together, besides the money I have saved since I have been here."

Completely deceived by her apparent readiness to enter into his plans, he allowed her to leave the room, only exhorting her to be quick as possible, and was immediately absorbed in his own operations; first opening the box, and then disposing of the money about his person. In the mean while Hanchen, instead of going up stairs to her own room, crept softly along several passages till she again reached her master's chamber. It was the work of a moment to shut and bolt the door upon him; and this done, she rushed to the outer door of the mill to give the alarm. The only being in sight was her master's little boy, a child of five years old; to him she called with all her might, "Run, run to meet your father as he comes from church; tell him we shall all be murdered if he does not come back." The frightened child did as she bid him, and set off running on the road she pointed out.

Somewhat relieved by seeing that the child understood her, and would make her case known, she sat down for a moment on the stone seat before the door, and, full of conflicting emotions of grief and thankfulness for her escape, she burst into tears. But at this moment a shrill whistle aroused her attention; it was from her prisoner, Heinrich, who, opening the grated window above her head, shouted to some accomplice without to catch the child that was running away so fast, and to kill the girl. Hanchen looked around in great alarm, but saw no one. The child still continued to run with all his might, and she hoped that it was but a false alarm to excite her and overcome her resolution; when, just as the child reached a hollow in the next field, (the channel of a natural drain,) she saw a ruffian start up from the bed of the drain, and, snatching up the child in his arms, hasten with him towards the mill, in accordance with the directions of his accomplice. In a mo-

ment she perceived the full extent of her danger, and formed her plan for escaping it.

Retreating into the mill, she double-locked and bolted the door, the only apparent entrance into the building, every other means of obvious access being prevented by strong iron gratings fixed up against all the windows, and then took her post at the upper casement, determined to await patiently her master's return, and her consequent delivery from that dangerous position, or her own death, if indeed inevitable—for she was fully resolved to enter into no terms, and that nothing should induce her to give up her master's property into the robbers' hands. She had hardly had time to secure herself in her retreat, when the ruffian, holding the screaming child in his hands, and brandishing a knife in one hand, came up, and bid her open the door or he would break it down, adding many awful oaths and threats; to which her only answer was that she put her trust in God. Heinrich, who from his window was witness of this colloquy, now called out to cut the child's throat before her eyes if she still persisted in her refusal. Poor Hanchen's heart quailed at this horrible threat, but only for a moment. The death of the child could be no gain to them, while her own death was certain if she admitted the assailant, and her master too would be robbed. She had no reason either to suppose that her compliance would save the life of the child. It was to risk all against nothing, and she resolved to hold out to the last, though the villain from without renewed his threats, saying that if she would not open the door to him he would kill the child, and then set fire to the mill over her head. "I put my trust in God," was still the poor girl's answer.

In the mean while the ruffian set down the child for a moment to look about for combustibles to carry out his threat. In this search he discovered a mode of entering the mill unthought of by Hanchen. It was a large aperture in the wall communicating with the great wheel and the other machinery of the mill; and it was a point entirely unprotected, for it had never been contemplated that any one would seek to enter by so dangerous an inlet. Triumphant at this discovery, he returned to tie the hands and feet of the poor child to prevent its escape, and then stole back to the aperture by which he intended to effect an entrance. The situation of the building prevented Hanchen seeing anything of this, but a thought

had meanwhile struck her. It was Sunday, when the mill was never at work: if therefore, the sails were set in motion the whole neighborhood would know that something unusual was the matter, and her master especially would hasten home to know the meaning of any thing so strange.

Being all her life accustomed to the machinery of the mill, it was the work of a moment to set it all in motion—a brisk breeze, which sprung up at once, set the sails flying. The arms of the huge engine whirled round with fearful rapidity; the great wheel slowly revolved on its axis; the smaller gear turned, and creaked, and groaned according as the machinery came into action; the mill was in full operation. It was at this moment that the ruffian intruder had succeeded in squeezing himself through the aperture in the wall, and getting himself safely lodged in the interior of the great drum wheel. His dismay, however, was indescribable when he began to be whirled about with its rotation, and found that all his efforts to put a stop to the powerful machinery which set it in motion, or to extricate himself from this perilous situation were fruitless. In this terror he uttered shrieks and horrible imprecations. Astonished at the noise, Hanchen went to the spot, saw him caught like a rat in his own trap, from which it was no part of her plan to liberate him. She knew he would be more frightened than hurt if he kept within his ratory prison without any rash attempts at escape, and that even if he became insensible he could not fall out of it.

In the mean time the wheel went round and round with its steady, unceasing motion; and round and round he went with it, while sense remained, beseeching Hanchen with entreaties, promises, and wild impotent threats, which were all equally disregarded, till by degrees feeling and perception failed him, and he heard and saw no more. He fell senseless at the bottom of the engine, but even then his inanimate body continued to be whirled round as before; for Hanchen did not dare trust appearances in such a villain, and would not venture to suspend the working of the mill, or stop the mill gear and tackle from running at their fullest speed.

At length she heard a loud knocking at the door, and flew to open it. It was her master and his family, accompanied by several of his neighbors, all in the utmost consternation and wonder at seeing the mill-sail in full swing on a Sunday, and still more so

when they found the poor child lying bound on the grass, who, however, was too terrified to give any account of what had happened. Hanchen, in a few words, told all; and then her spirit, which had sustained her through such scenes of terror, gave way under the sense of safety and relief, and she fell fainting in their arms, and was with much difficulty recovered. The machinery of the mill was at once stopped, and the inanimate ruffian dragged from his dreadful prison. Heinrich, too, was brought forth from the miller's chamber, and both were in a short time sent bound under a strong escort to Bonn, where they soon after met the reward of their crimes.

The story of this extraordinary act of presence of mind concludes by telling us that Hanchen, thus effectually cured of her *penchant* for her unworthy suitor, became eventually the wife of the miller's eldest son, and thus lived all her life in the scene of her imminent danger and happy deliverance.—*London paper.*

THE SUTYA-GOOROOS.

About the year 1820, a number of persons were found in a few villages near Dacca, in India, who had forsaken idolatry, and who constantly refused to render to the Brahmins the customary honors. They were said also to be remarkable for the correctness of their conduct, and particularly for their adherence to truth. They were the followers of no particular leader, but from their professing to be in search of a true Gooroo, or teacher, they were termed *Sutya-Gooroos.* It was said that they had derived all their principles from a book which was carefully preserved in one of their villages.

Some native Christians resolved to visit the sect of whom they had heard so many remarkable particulars. The singular book from which their principles were derived, was exhibited to the visitors. It was much worn, and was preserved in a case of metal resembling brass. Whence it came no one could tell. On examination, it was found to be a copy of the first edition of the Bengalee New Testament, printed at Serampore in 1800. This copy of a part of the sacred volume seemed to have thus prepared many inhabitants scattered through ten or twelve villages, to receive religious instruction from missionaries, who afterwards labored among them with success.

HARRIET ARNOLD.*

HARRIET ARNOLD was, at the time of her death, in the seventeenth year of her age. She was the first-born of her parents, their only daughter, and around her entwined their warmest and tenderest affections. She was a fond and beloved child, affectionate, dutiful and obedient to her parents, affable and kind to all, and ever ready and delighted to perform any little act of benevolence in her power to the poor. When we looked upon her, we could not avoid loving her, (as the Savior did the young man in the gospel,) for the many amiable and endearing qualities which she naturally possessed. But notwithstanding her native amiableness of character, she was, till a short time before the close of her mortal career, destitute of vital piety.

About eight months before her decease, she was taken with the disease which at length terminated in death. She was obliged to leave the seminary at Charlestown, Mass., where she was pursuing her studies, and to return home to Warwick, R. I. From the commencement of her disease, much anxious solicitude was manifested, and many fervent prayers were offered, by her beloved relatives and Christian friends, for her salvation, but there was no material alteration in the state of her mind. But God intended yet to manifest surprising grace in her salvation. She was to be saved, even at the eleventh hour, and in such a way that all might acknowledge, "This is the finger of God." About two days before her decease, she took to her bed, herself and others little expecting that the close of her earthly pilgrimage was so near at hand. Her symptoms soon became very alarming and decided, the painful truth was evident that she could not long continue an inhabitant of earth, and the anxiety and solicitude of her friends for her salvation was much increased. She was faithfully and affectionately conversed with, and fervently prayed for, by the Christian friends and ministers who visited her, but still she continued, although not

* The interesting facts here related, occurred in Bro. Dowling's own congregation while pastor of the Baptist Church in Warwick, R. I., and illustrates the grace of God as manifested at the eleventh hour.—*Ed.*

insensible, too little concerned. About seven hours before she died, she grew much worse, and it was thought that she was just about to leave the scenes of time to enter upon the realities of eternity. A few drops of wine were given to her, and in a few minutes she revived again, when all at once she broke out, exclaiming with impassioned earnestness—"God be merciful to me a sinner." And now followed a scene which the power of language is inadequate to describe—a scene which caused the hearts of all who witnessed it to throb with unusual emotion, and upon which angels, if conversant with the transactions of earth, must have gazed with intense and overwhelming interest. As the writer was not present during much of the scene to which he refers, he is happy in being able to present the following sketch of it, written by a lady present during most of the scene which she so forcibly and touchingly delineates.

"About one o'clock, I entered the house of mourning. Numbers had preceded me, and were pressing around the bed of the invalid. She was reclining on a couch, supported by pillows. The first accents that I heard from the dying girl were, 'Lord, be merciful to me a sinner.' The most affecting sight was that of the tender, affectionate mother, entreating the Father of all mercies to grant a free and full pardon to her dying child. The earnest desire to see her child *truly* reconciled to death, and have an evidence of her acceptance with God, overcame every other feeling. She besought the Lord for submission, while the reiterated cry of 'Lord, have mercy, Lord, have mercy,' responded from many a sympathizing heart.

The father's grief found vent in tears, and, leaning partly on the bed, he sobbed aloud. He felt at that moment that the hand of the Lord was heavy upon him; that the tie of paternal affection was unloosing; that the chord which bound him to his beloved one was breaking asunder, and that he must give the body of his first-born to the grave, and her spirit to God who gave it.

'Will no one pray for me?' said the sufferer. 'Lord, I submit—I do submit to the Savior's love—an interest in Christ—pardon. I give up all, every thing worldly. God, be merciful. I desire an evidence—grant me faith, patience, and submission.' Many were the promises held up to the stricken one, while repeated prayers ascended to the throne of God in her behalf.

'Have confidence in God,' said one, 'he will not despise the contrite spirit. Believe only, and you shall be made whole.' 'Will God hear me? Will he pardon such a sinner?' said she. 'Yes, my child,' said her mother, 'he will hear, pardon, and bless you; he saved a dying thief on the cross, and he will save you; he is not afar off, but near you. Lord, enable me to give up my darling child, soul and body, for they are thine! Oh! could I hear thee say, my loved one, that thou art happy, I would cheerfully resign thee!'

'That is also my desire,' said her father. Their beloved one felt encouraged, and hope began to dawn in her soul. The prayer of faith again went up on her behalf. 'Lord, have mercy,' trembled on her lips. 'I submit—the Savior's love I ask.' And while her tongue was convulsed by the spasm, her lips moved with holy aspiration, and her heart was fixed on one object—the Savior's pardoning mercy. Her eyes were raised to things above, and for fifteen minutes, she seemed to be in the last agony of expiring nature. But her spirit still fluttered in the frail tabernacle. She spoke audibly, while a faint smile hovered on her white lips, and she extended her cold hand to grasp the one offered her. 'Harriet, my dear, do you know me?' said a familiar voice. 'O yes, it is aunt Abby! I feel calmer,' said she. 'I do not feel that weight of guilt—I think I shall be happy—I hope I'm not deceived—no fear of death—Christ is all and all. Oh!' said she, 'do you think it possible that the Lord has had mercy upon me?' Am I deceived? Oh! I know I am not. I am ready to die now. Death has no terror. But oh! what if I had died yesterday!'

'Mother, dear mother! do you feel willing to give me up, and see me die?' 'I hope I do, my dear child,' said she. 'Then why do you mourn? Oh! I cannot see you weep so. Rejoice! rejoice!' 'This is mourning for joy—we feel to bless God,' responded both parents. 'My child,' said her mother, "do you feel that Jesus can make a dying bed, feel soft as downy pillows are?' She replied with much emphasis—'He can! he can!'

She then requested each individual, calling them by name, to take a sad farewell. Her parents and nearest relatives embraced her. She blessed them for their kindness, and besought such as were pious to live devoted to God, and meet her in heaven; and to others, she insisted that they must repent and be converted.—

For two hours this joyful frame of mind continued. Not a murmur escaped her lips; not a groan gave evidence that death was at her heart-strings, but all was calm and peaceful. She then reached forth her dying hand, (and as she was wont to do in infancy) passed it across her father's cheek, and said—'Father, dear father! you will live for God, and resign me, and meet me in heaven. You have been a kind parent to me, but God is better. You will promise me that, father.' In broken accents, he replied, 'The Lord enable me so to do. Yes, my child, your father is willing to resign you to a better Father.'

'Come, William and John, my dear brothers, come kiss me, and remember what I say to you: be obedient, attend meeting, seek religion. You have been kind to me. Do not forget me.' She seemed wholly taken up with the divine presence, and desired a last farewell to be repeated to all her friends. 'Tell them,' said she, 'and tell every body, to seek the Savior. Tell all how I die.' To her parents she said—'Dispose of my things as you think proper. Your will is mine as it regards them.' 'I have witnessed,' adds the above lady, in concluding her description, 'many trying scenes, seen tears shed at parting, watched the last struggle of life, but nothing so heart-rending did I ever before witness—such a sudden transition from despair to joyful hope—such unwavering faith and firm confidence—such floods of tears—such overwhelming sorrow—and then such delightful joy as pervaded all present. All were compelled with one accord to say, 'It is the Lord, let him do what seemeth him good.'"

A messenger had been to my residence that afternoon, during my absence, to hasten me to the house of mourning. Immediately on my return I repaired to the sick room of the dying one. When I entered the room, which was about an hour after she had obtained peace in believing, as described in the preceding sketch, I felt as if the place was inconceivably solemn. As I approached the bed-side of Harriet, I could not avoid observing the apparent change. She was evidently much fatigued with the great exertion she had been making—

> "To tell to sinners round,
> What a dear Savior she had found."

But a heavenly smile yet played upon her countenance, which be-

spoke the calmness and serenity within. I felt a good evidence, from what I had just heard from the friends, that her heart had been changed by sovereign grace, but aware of the possibility of soul-deception, and anxious to hear from her own lips, for myself, I enquired—"Well, Harriet, you begin to think that what the Christian friends have been telling you about the excellency and value of religion, is true?" The words were hardly uttered before she replied with emphasis—"It is all true!—It is all true!"—her countenance beaming with joy as she spoke. "Are you happy?" "Yes." "Is Jesus precious to your soul?" "O yes, he is!" "If you could be assured that you should get well, and live a number of years, and enjoy the pleasures of the world, would you be willing to give up what you now feel?" "No." "Have you any desire to get better?" "I want the will of God to be done." What a surprising and joyful transformation from yesterday! I felt involuntarily to exclaim—"Truly the dead is made alive—the lost one is found."

The few hours that she remained on earth, she continued in a most happy and joyful frame of mind, seeming almost to breathe the very air, and to tread on the very threshold of heaven, forcibly bringing to mind the words of the poet:—

> "The chamber where the good man meets his fate,
> Is privileged beyond the common walks
> Of life; quite on the verge of heaven."

She frequently expressed much affection for Christians, and especially for the ministers who had visited her. She continued until utterance failed her to recommend the Savior to all around her, *deeply regretting that she had not sought him before, and earnestly entreating them not to neglect the great concern of salvation to a death-bed as she had done.* The last thing she said to her mother was—"Oh! I wish to be patient, but I feel as though I wanted the time to come!" She lingered on the shore of time till half-past seven in the evening, when the weary wheels of life stood still, and her happy spirit took its flight to the regions of immortal bliss.

> "She sleeps in Jesus, and is bless'd—
> How sweet her slumbers are!
> From suff'ring and from sin releas'd,
> And freed from every snare."

Willimantic, Ct., July 3, 1848. T. DOWLING.

DANGERS OF THE WHALE FISHERY.

A SCENE ON THE COAST OF KAMTSCHATKA.

On the coast of Kamtschatka, in June, 1845, the ship John Welk, from Sag Harbor, might have been seen cruising for whales. I was one of the crew, a foremast-hand. In moody silence the captain paced the deck as our noble ship dashed along its course under a fair breeze. All was remarkably quiet on the ship. My own imagination was busy with the scenes of my native land—and my humble prayer was offered in behalf of the little church of which I had been a member for years. "There she blows," cried the man at the mast-head, pointing to the leward of the ship. We immediately lowered the boats, and commenced the chase. In about an hour the captain's boat, which was foremost in the chase, struck the whale, and the other boats rushed with all speed to the scene of action to assist in slaying the monster. The first mate coming up, threw the harpoon, and made himself fast to the whale. The second mate had by this time arrived, and was in the head of his boat, pulling directly for the monster, when he suddenly disappeared, and coming up under his boat, stove it about midships, then raising his enormous head, he brought it down upon the gunwale, breaking off nearly the whole side; then turning suddenly, he struck the boat with his fin and stove it to atoms. The crew had jumped into the sea, and those who could swim were making for the other boats. Nothing could exceed the disinterestedness and manly conduct of Captain Hedges, and that worthy young officer, Mr. French, on that occasion. Next to Divine Providence, the crew owe their lives to the coolness, energy, and presence of mind of these two officers. Captain H. and Mr. F. were both fast to the whale, but when they saw the boat stove, they cut their lines, regardless of what might become of their valuable prize, and hastened on to save the drowning crew. Being in the mate's boat, and not more than twenty yards distant, I saw the crew jump into the sea, and saw the second mate in the water near the whale's head. It was evident that his peril was imminent, for the maddened monster was dashing about in a terrific manner. He

called for Mr. French, the mate, to come to his relief. But the whale, being headed towards us, would have doubtless rendered us incapable of assisting, in a moment, had not Mr. French given orders to "stern all." Turning round, we soon saw the bowsman, encumbered with heavy clothing and boots, dashing through the water with surprising ease and rapidity, and he was the first to gain the boat. Next came another by the aid of an oar which he had picked up, swimming for dear life. Soon all were safe but one poor fellow, who, because he could not swim, was still clinging to some broken pieces of the stoven boat, and the whale was still near him, throwing up his huge head and flukes, and bringing them down amidst the fragments in the most frightful manner. At one time, the whale coming up under him, raised him on his back high above the water. Again he was upon another fragment of the boat, struggling to escape, while the monster lashed the foaming deep, and covered him with surf. It seemed a long time before the whale left, and when we picked up the drowning man, he was sinking for the last time. His struggles were faint and desperate; but he had received no injury, save swallowing a large quantity of sea-water. Again we made for the whale, who, at a little distance, seemed to bid us defiance by beating the waves with his fins and flukes in a terrific manner. It was dangerous to approach him.—Raising his body high in the air, he would bring it down with a force which would cause the sea to boil and foam as though dashing over breakers. But after playing round him at a safe distance a few minutes, we darted another harpoon into him. He gave one dash with the fin, and away he darted through the water, drawing us in his wake. Being already wearied with his exertions, and weakened by the injuries he received, his race was short. Again he lay sluggishly in the water, as though gathering strength for the last struggle. We quickly drew up to his side, and an experienced whaleman darted a lance as he said to his life. "Stern all," was the prompt cry ere the lance had reached its destined place, and drawing off at a little distance we witnessed the dying throes of the monster. The sea all around was stained with his blood. He threw his huge body into every form and position, in the most violent manner, till weakened with the loss of blood, he rolled "fin out," and we towed him along side the ship.

Sag Harbor, N. Y. N. B. G.

THE GOOD WIFE.

THE good wife! How much of this world's happiness and prosperity, is contained in the compass of these two short words! Her influence is immense. The power of a wife, for good, or for evil, is altogether irresistible. Home must be the seat of happiness, or it must be forever unknown. A good wife is, to a man, wisdom, and courage, and strength, and hope, and endurance. A bad one is confusion, weakness, discomfiture, despair. No condition is hopeless, when the wife possesses firmness, decision, energy, economy. There is no outward prosperity which can counteract indolence, folly, and extravagance at home. No spirit can long resist bad domestic influences.

Man is strong; but his heart is not adamant. He delights in enterprise and action; but, to sustain him, he needs a tranquil mind, and a whole heart. He expends his whole moral force in the conflicts of the world. His feelings are daily lacerated, to the utmost point of endurance, by perpetual collision, irritation, and disappointment. To recover his equanimity and composure, home must be to him a place of repose, of peace, of cheerfulness, of comfort; and his soul renews its strength, and again goes forth, with fresh vigor, to encounter the labors and troubles of the world. But if at home he find no rest, and there is met by a bad temper, sullenness, or gloom; or is assailed by discontent, complaint, and reproaches, the heart breaks, the spirits are crushed, hope vanishes, and the man sinks into total despair.

Let woman know, then, that she ministers at the very fountain of life and happiness. It is her hand that lades out, with overflowing cup, its soul-refreshing waters, or casts in the branch of bitterness, which makes them poison and death. Her ardent spirit breathes the breath of life into all enterprise. Her patience and constancy are mainly instrumental, in carrying forward, to completion, the best human designs. Her more delicate moral sensibility is the unseen power which is ever at work to purify and refine society. And the nearest glimpse of heaven that mortals ever get on earth, is that domestic circle, which her hands have trained to intelligence, virtue and love, which her gentle influence pervades, and of which her radiant presence is the centre and the sun.

G. W. B.

RELIGION THE GUARDIAN OF THE SOUL.

One of the circumstances of our moral condition, is danger.—Religion, then, should be a guardian, and a vigilant guardian; and let us be assured that the Gospel is such. Such emphatically do we need. If we cannot bear a religion that admonishes us, watches over us, warns us, restrains us; let us be assured that we cannot bear a religion that will save us. Religion should be the keeper of the soul; and without such a keeper, in the slow and undermining process of temptation, or amidst the sudden and strong assaults of passion, it will be overcome and lost.

Again, the human condition is one of weakness. There are weak points, where religion should be stationed to support and strengthen us. Points, did I say? Are we not encompassed with weakness? Where, in the whole circle of our spiritual interests and affections, are we not exposed, and vulnerable? Where have we not need to set up the barriers of habit, and to build the strongest defences, with which resolutions, and vows, and prayers, can surround us? Where, and wherein, I ask again, is any man safe? What virtue of any man, is secure from frailty? What strong purpose of his, is not liable to failure? What affection of his heart can say, "I have strength, I am established, and nothing can move me?"

How weak is man in trouble, in perplexity, in doubt;—how weak in affliction, or when sickness bows the spirit, or when approaching death is unloosing all the bands of his pride and self-reliance! And whose spirit does not sometimes faint under its *intrinsic* weakness, under its *native* frailty, and the burthen and pressure of its necessities? Religion, then, should bring supply, and support, and strength to the soul; and the Gospel does bring supply, and support, and strength. And it thus meets a universal want. Every mind *needs* the stability which principle gives; needs the comfort which piety gives; needs it continually, in all the varying experience of life. O. D.

Let me pay every thing I owe as soon as possible, and live in peace with all men.

THE THUNDER STORM.

SCENERY IN THE HIGHLANDS, ON THE RIVER HUDSON.

In the second day of the voyage, they came to the Highlands. It was the latter part of a calm, sultry day, that they floated gently with the tide between these stern mountains. There was that perfect quiet, which prevails over nature, in the languor of summer heat; the turning of a plank, or the accidental falling of an oar, on deck, was echoed from the mountain side, and reverberated along the shores; and, if by chance, the captain gave a shout of command, there were airy tongues that mocked it from every cliff.

Dolph gazed about him, in mute delight and wonder, at these scenes of nature's magnificence. To the left, the Dunderberg reared its woody precipices, height over height, forest over forest, away into the deep summer sky. To the right, strutted forth the bold promontory of Antony's Nose, with a solitary eagle wheeling about it; while beyond, mountain succeeded to mountain, until they seemed to lock their arms together, and confine this mighty river in their embraces. There was a feeling of quiet luxury in gazing at the broad, green bosoms, here and there, scooped out among the precipices; or at woodlands high in air, nodding over the edge of some beetling bluff, and their foliage all transparent in the yellow sunshine.

In the midst of his admiration, Dolph remarked a pile of bright snowy clouds, peering above the western heights. It was succeeded by another, and another, each seemingly pushing onwards its predecessor, and towering, with dazzling brilliancy, in the deep blue atmosphere: and now muttering peals of thunder were faintly heard, rolling behind the mountains. The river, hitherto still and glassy, reflecting pictures of the sky and land, now showed a dark ripple at a distance, as the breeze came creeping up it. The fish-hawks wheeled and screamed, and sought their nests on the dry trees; the crows flew clamorously to the crevices of the rocks; and all nature seemed conscious of the approaching thunder-gust.

The clouds now rolled, in volumes, over the mountain tops; their summits still bright and snowy, but the lower parts of an inky blackness. The rain began to patter down in broad and

scattered drops; the wind freshened, and curled up the waves; at length, it seemed as if the bellying clouds were torn open by the mountain tops, and complete torrents of rain came rattling down. The lightning leaped from cloud to cloud, and streamed quivering against the rocks, splitting and rending the stoutest forest trees. The thunder burst in tremendous explosions; the peals were echoed from mountain to mountain; they crashed upon Dunderberg, and then rolled up the long defile of the Highlands, each headland making a new echo, until old Bull Hill seemed to bellow back the storm.

For a time, the scudding rack and mist, and the sheeted rain, almost hid the landscape from the sight. There was a fearful gloom, illumined still more fearfully by the streams of lightning, which glittered among the rain-drops. Never had Dolph beheld such an absolute warring of the elements; it seemed, as if the storm was tearing and rending its way through this mountain defile, and had brought all the artillery of heaven into action.

WASHINGTON IRVING.

THE FATHER'S ADVICE.

A gentleman had two children: the one a daughter, who was considered plain in her person; the other a son, who was reckoned handsome. One day, as they were playing together, they saw their faces in a looking-glass. The boy was charmed with his beauty, and spoke of it to his sister, who considered his remarks as so many reflections on her want of it. She told her father of the affair, complaining of her brother's rudeness to her. The father, instead of appearing angry, took them both on his knees, and with much affection gave them the following advice:—"I would have you both look in the glass every day; you, my son, that you may be reminded never to dishonor the beauty of your face by the deformity of your actions; and you, my daughter, that you may take care to hide the defect of beauty in your person by the superior lustre of your virtuous and amiable conduct."

AN ENLIGHTENED CHRISTIANITY ESSENTIAL

TO PERMANENT NATIONAL PROSPERITY.

AMID the commotions of Europe, now shaking the civilized world—amid anarchy, and war, and bloodshed—while institutions established ages ago are rapidly passing away—while thrones and kingdoms and empires are demolished at once, and no one knows where to find safety—the inquiries naturally arise: What will be the result? will it be disastrous or in favor of good order? will all government and rule be overwhelmed and *terrorism* reign unimpeded, or will the chaos of broken kingdoms be transformed into governments more favorable to the advancement of virtue and enlightened piety? have the nations in 1848 receded towards the dark ages, or do we see in these revolutions the dawnings of that millennial day, when all temporal kingdoms shall fall before the triumphant progress of the Savior's reign? What has been the tendency of revolutions from ancient times until now? Do we not perceive the need of some guiding hand, more powerful than human, to direct the waves of popular commotion—to calm the storm and unite the rending elements? Do we not perceive the necessity of an enlightened christianity as a conservative principle to secure national prosperity?

These are questions worthy of consideration at the present time, but we shall only have space to merely glance at the general subject. A nation is a body of people united together under the same sovereign, forming a civil society, and accomplishing its purposes by means of government as an instrument. Civil society, or society of any kind, consists in a contract between each individual on the one part, forming the society, and all the other members taken collectively, on the other part. In simple society the contract may be dissolved by either party, unless there be an express prohibition. In civil society, a higher principle is involved. It is evident from the fact that man naturally loves society, from the attachment between the sexes forming a society of itself, and from the fact that the human race would soon be destroyed if they were mere isolated individuals; that it is in accordance with the will of God, that civil society should exist. In other words, it is

an institution of God, and each individual is under obligation to God as well as to man to keep the contract, and though one party may violate it, yet the other party is under obligation to perform its part of the agreement. We perceive at once that moral considerations come into the account. Even in simple, and especially in civil society, moral obligation binds the parties together. Conscience is essential to the existence of society in any form.

A nation, like an individual, is a moral agent, and is responsible for its acts; and the more it exercises its power of discerning moral obligation, the more capable is it of self-government—the better qualified to secure the rights and immunities of the individuals of which it is composed—the better qualified to administer a free government. Indeed, a nation in reality derives all its power as a body politic from the individuals of which it is composed. True, there are despotic governments, in whose administration the people apparently have no part. But recent events in Europe have shown the world where the power lies. Monarchies, thrones and tyrants have been but as chaff before the mighty storm. When the individuals constituting a nation become enlightened, they cannot long be enslaved by tyrants. They will burst their chains of oppression and be free. Kings and emperors and swarms of the nobility have only been able to maintain their authority by keeping the people in ignorance. They have rolled in wealth and splendor by extorting enormous taxes from those whom they had already ground to the dust by their oppressions. We rejoice that the *people* are beginning to understand that they have rights and power too. Their attempts for freedom may be, at times, injudicious and injurious to the cause which they advocate—still their course is onward. They have struck the first blow at despotism, and are destined to succeed; but they need something to guide them over the dark waters of revolution. It is an enlightened Christianity—the Bible fully translated and understood. No government, we think, will be likely to exist long without it—unless it can keep its subjects in the grossest ignorance, and even then it cannot be very permanent. It has within itself the seeds of ruin. If we take a view of governments during the different ages of the world, we shall find that an important element for their permanence was wanting. The more barbarous, were generally less permanent. The history of nations is little more than a history of revolutions. The first

two monarchies, Assyria and Chaldea, of which Nineveh and Babylon were the capitals, were almost continually engaged in wars, and by practicing the most arbitrary rule and the greatest oppression and vices, maintained their existence for a long time; but finally their vices and cruelties proved their ruin. The sword of Nineveh had drenched in blood the cities of Palestine, and ruined the ten tribes of the house of Israel; but was at last, with the kingdom of Assyria, destroyed by the Chaldeans and Medes. This destruction is represented in the Scriptures as a judgment from heaven upon that wicked city, because her inhabitants were idolaters, and did not acknowledge the God of heaven. The Chaldean monarchy in her turn, with her splendid capital—the scourge of the nations—the proud and wicked mistress of the earth—experienced deserved vengeance from on high, and was overthrown.—"Thy days are numbered and finished," said Daniel to her trembling sovereign, "thy kingdom is divided, and given to the Medes and Persians." The prediction was awfully fulfilled the same night. These barbarous monarchies continued in one form or another for a long time; but they could hardly be considered as regular governments. They were a kind of military despotism, and were almost continually convulsed by revolutions.

Egypt was founded upon a better basis. There was intelligence, morality and virtue, to some extent, among her citizens, and the government was maintained for more than a thousand years. But the people lacked the one thing needful. They had not genuine religion, and finally sunk under Cheops and Cephrenus, into barbarism, licentiousness, and ruin.

The Hebrew nation, by her sins, was rent and finally destroyed, with the fearful slaughter of the inhabitants of that city over which Jesus wept.

About half a century before the Christian era, the Medo-Persian empire was formed by a union of the Babylonian, Medean and ancient Persian empires. It continued for awhile amid various revolutions; but was finally overwhelmed by the armies of Alexander the Great.

The Chinese empire has probably existed in some form from the time of Prince Yaw more than two thousand years before Christ. There has been considerable intelligence among the people on many subjects, and much attention to morality and virtue. Thus con-

siderable permanence has been secured to their institutions, but the empire has been rent almost continually by feuds and invasions, resulting often in a change of dynasty.

Ancient Greece was settled 1800 years B. C., and her inhabitants became distinguished for liberty, intelligence, valor, patriotism, economy and industry, with their attendant virtues. The nation prospered for a time; but had the seeds of destruction within her bosom.' She was unacquainted with the principles of Christianity. Her inhabitants bowed down to graven images, and had a very defective standard of virtue and piety. Dissentions soon arose among them, and finally the triumphant arms of Alexander the Great subdued the country, and vice of every description was spread over the land. She declined rapidly, and about 150 years B. C. her name was blotted from the list of nations, and she became a Roman province.

Ancient Rome's palladium of liberty was the virtue of her inhabitants and their simplicity of manners. Pagan Rome was prosperous and extended her victorious arms from the Hellespont to the Atlantic, and from the Red to the Black Seas. The refinements of Greece, and the wealth and luxury of Asia flowed rapidly into the empire. Her manners and morals were corrupted, the consular energies were turned against her liberties, Cæsar triumphed over Pompey, and at last the empire was overwhelmed in a deluge of northern barbarism. Nearly 1000 years of the dark ages followed, during which Europe was drenched with blood, and almost every thing ennobling enveloped in gloom. In more modern times, governments have been formed and overturned in quick succession, while some have, by their virtues, maintained their existence during a considerable time.

Occasionally *republics* have appeared, like those of Milan, Florence, Genoa, Venice, and others; but the general prevalence of luxury and corruption, blighted those fair blossoms of liberty, and their places were supplied by the horrors of the inquisition and the oppressions of Popery. Revolution succeeded revolution in governments, until the *world* was thrown into commotion by the French revolution of 1789. Terrorism raged with unremitted fury, until the governments of France, Spain, Portugal, Holland, Germany, Switzerland, and of the States of Italy, were overturned.

Bonaparte laid desolate many parts of Europe, before he was

conquered on the plains of Waterloo, and doomed to die in solitude at St. Helena. The sovereigns of France have generally been vain, extravagant, vicious, ungodly men, and the people have not had the fear of God before their eyes. The spirit of freedom, however, has existed among the masses, and though borne down by oppression, it has occasionally burst forth like the desolating flames of subterranean fires, spreading dismay in every direction. Revolutions thus produced have sometimes, for a season, perhaps, retarded the cause of freedom; but on the whole it has been advanced. The revolution of 1848, is but another ebullition of the spirit of liberty. Whether the republic will be successful, time will prove. We have strong fears that the moral principle of the nation is not yet strong enough to warrant permanent success. France and *Europe* have had Christianity; but it has generally been a heartless and oppressive system of vain, showy ceremonies, without scarcely one enlightening, elevating principle. Jesuitism is a relic of the dark ages, always endeavoring to keep the people in ignorance. The only hope of France is in her virtue and piety. If the pure principles of the gospel could be generally embraced, there could be no reasonable doubt that the republic would succeed.

So in other nations of Europe. The revolutions in favor of freedom will be really successful in proportion to the virtue of the people. In this favored land, our free government has existed for more than half a century, and been prosperous, in consequence of the moral principle and attention to true religion generally prevailing. Just as soon as we swerve from the path of virtue as a nation, our freedom will be no more. Civil society, as we have said, is an ordinance of God, and just in proportion as that fact is recognized and acted upon by nations, just so far they will be prosperous.

When it is asked, what is the cause of the present revolutions in Europe, no one can doubt that the immediate cause is a general desire and determination on the part of the people to be free. The cause of this desire is a thousand different forms of oppression from their sovereigns, by which they have been goaded to insupportable madness. But the original cause is deeply fixed in the soul of every human being. Man feels that he is created free, and no tyrant has a right to deprive him of that boon of liberty. He must and will be free. The world has quietly submitted to the

tyranny of kings and emperors long enough. They will now assert their rights and maintain them at the point of the bayonet, if they can do it in no other way. There is an immense army rising—a terrific and sublime combat is hastening onward,—the stern and unyielding forces of despotism, and the determined, irresistible ranks of freedom, are soon to meet—the nations are marshalling their forces, and sooner or later the contest must come. The revolutions which have recently occurred are but the feeble rumblings of that terrible volcano which is to burst and spread desolation around.

In the minds of intelligent observers there can be no doubt that all of these moral commotions will finally result in the advancement of truth and freedom—the result will be in favor of order, virtue and piety. The way is rapidly preparing, we believe, for the universal dissemination of the Gospel of Christ, and the present movement of the nations may be the distant dawnings of the millennial glory. Oh, how important that these movements should be guided by an omnipotent hand! They will be thus guided.—The people need Christianity—simple, enlightened, pure, holy—and until they have it and embrace it, we doubt whether they will have permanent national prosperity. EDITOR.

WASHINGTON'S REGARD FOR HIS MOTHER.

General George Washington, when quite young, was about to go to sea as a midshipman; every thing was arranged, the vessel lay opposite his father's house, the little boat had come on shore to take him off, and his whole heart was bent on going. After his trunk had been carried down to the boat, he went to bid his mother farewell, and saw the tears bursting from her eyes. However, he said nothing to her; but he saw that his mother would be distressed if he went, and perhaps never be happy again. He just turned round to the servant and said, "Go and tell them to fetch my trunk back. I will not go away to break my mother's heart." His mother was struck with his decision, and she said to him,—"George, God has promised to bless the children that honor their parents, and I believe he will bless you."

RULES FOR PREPARING SERMONS.

BY A PASTOR.

1. Ascertain *the* meaning of the Holy Spirit, in the text. Every passage of God's word has a definite meaning—a point which is peculiarly its *own*. Hence, scripture cannot be faithfully expounded, until that meaning is known. To gain such knowledge, three rules are important.

(1.) Careful examination of the context, or the connection in which the passage is found.

(2.) Comparing the text with parallel passages, as scripture is the true expounder of scripture.

(3.) Studying critically the original, in which the inspired author wrote. When the particular thought designed to be communicated is ascertained, let *that* and that *alone* be the theme of discourse. Then there will be no want of an interesting variety.

2. Never begin to write a sermon, nor even the sketch of a sermon, until able to write the particular theme of discourse, at the commencement. Clearness and unity can never be secured, without the observance of this rule. The speaker or writer who has no distinct topic of thought in his mind, will spread darkness rather than light.

3. Let not *words* be presented as a substitute for *thoughts*. A beautiful and flowery style without thought, may please shallow minds, but will never interest minds of depth and intelligence; much less will it leave any salutary and abiding impression. *First* there should *be* thought to present, and *then* the style should be so simple and clear, that nothing will be seen and noticed but the living thought.

4. Every sermon should be inseparably connected with Christ. That great motto of the Apostle—"I determined not to know any thing among you, save Jesus Christ, and him crucified," should direct every pastor, when preparing his sanctuary instructions.—Themes which have no union with Christ, may interest an intelligent audience, and secure great applause, but they have no bearing upon the salvation of souls, and form no part of the gospel of Christ. The doctrine of the cross includes the whole system of re-

vealed truth, and opens a field sufficiently extensive for the most exalted minds.

5. In the preparation and preaching of every discourse, the solemn day of reckoning should be kept distinctly in view. The feeling should be, "I may now be preparing my last sermon, and may be about to meet my congregation for the last time, previous to the meeting of the judgment. Let me preach therefore,

> "As never sure to preach again,
> A dying man, to dying men."

The above rules are affectionately commended to the attention of young pastors, with the earnest desire, that they may prove themselves "workmen that need not to be ashamed, *rightly* dividing the word of truth"—and that they may "watch for *souls* as those who must give account."

PRINCESS CHARLOTTE'S BENEVOLENCE.

It is related of the lamented Princess Charlotte, that in one of her walks with Prince Leopold, in November, 1816, she addressed a decent looking man, who was employed as a day-laborer, and said, "My good man, you appear to have seen better days." "I have, your royal highness," he replied: "I have rented a good farm, but the change in the times has ruined me." At this reply she burst into tears, and said to the prince, "Let us be grateful to Providence for his blessings, and endeavor to fulfil the important duties required of us, to make all our laborers happy." On her return home, she desired the steward to make out a list of all the deserving families in the neighborhood, with the particulars of their circumstances: orders were given to the household that the whole of the superflous food should be carefully distributed according to the wants of the poor: and, instead of the usual festivities on the following birth-days of the prince and princess, £150 were spent on each occasion in clothing the poor.

THE THREE MARYS.

SEE ENGRAVING.

THE name of MARY calls to mind many of those affecting scenes which transpired while the Savior was upon earth. So long as we remember the humble appearance of the infant Jesus, with a manger as his cradle and a stable as his abode, we shall think of his honored mother. With maternal care she watched over his tender years. When he was crucified, she was there with two other Marys, to mourn his tragical fate, and on the day of his resurrection, one of the Marys (Mary Magdalene) was the first to reach the sepulchre, "while it was yet dark," and behold her risen Redeemer.

It is supposed that reference is made to six persons by the name of Mary in the New Testament; but three are more particularly mentioned in connection with Jesus Christ.

1. Mary the mother of Jesus was of the tribe of Judah, and of the royal house of David. After the crucifixion, she resided, by the special direction of Christ, at the house of the Apostle John.*

2. Mary of Magdala—called Mary Magdalene, supposed to be the one out of whom the Savior cast seven devils.†

3. One of the sisters of Lazarus.‡

4. The mother of James the Less and Joses, a sister of the mother of Jesus and wife of Alpheus or Cleophas.§

5. The mother of Mark, the Evangelist, at whose house the christians of Jerusalem were accustomed to assemble.‖

6. A disciple by that name living at Rome, whom Paul mentions in an honorable manner.¶ Nothing more is known of her.

The engraving is necessarily a fancy sketch; but may, we hope, suggest some profitable and interesting reflections.

* See John 20: 25, 27. Acts 1: 15.
† Luke 7: 36, 37.
‡ Luke 10: 39—42. John 11: 1.
§ Matt. 27: 56, 61, &c.
‖ Acts 11: 12.
¶ Rom. 16. 6.

SHORTNESS OF TIME.

As fades the summer flower,
Adorned with richest hue,
As fall from pleasure's bower,
Its petals fresh and new;
So life is fast declining,
And hastens on the day,
When all its joys resigning,
'Twill quickly pass away.

As flits the meteor blazing,
Across the brilliant sky,
And passes while we're gazing,
Beyond the keenest eye:
So onward we are going,
To meet our final doom,
Where heavenly winds are blowing,
Or reigns the darkest gloom!

Oh! are you now preparing,
For purest joys on high?
Or are you rashly daring,
Your Maker to defy!
Beware, lest storms of sorrow,
May burst upon thy soul!
And e'er the dawning morrow,
Their billows o'er thee roll.

EDITOR.

MONTHLY RECORD.

MISSIONARY INTELLIGENCE.

Brother Goddard's health is improved.

Dr. James and lady, missionaries of the Southern Baptist Miss. Board, were drowned in the Harbor of Hong Kong, by the upsetting of a schooner in which they were sailing. Rev. Mr. Abbot writes from Sandoway, Feb. 12, that he had visited the Karen churches. One of the native pastors had baptized six hundred, and another five hundred and fifty natives during Mr. Abbot's visit in this country. North of Bassein and Pantanau he writes that twelve hundred converts are waiting for baptism.

July 11th the Southern Foreign Miss. Board appointed Bro. B. W. Whilden and wife, of South Carolina, as missionaries to China.

Rev. J. Wade and lady, missionaries of the American Baptist Miss. Union, arrived at Boston about the first of August.

We understand that Prof. Stuart, of Andover, on account of ill health, has resigned his office as Professor of sacred literature in the Theological Seminary, and that Professor B. B. Edwards has been appointed in his place.

REVIVALS.

Lebanon, Ky., 15 baptized; Greesy Creek, Russell Co., Ky., 25 added to ch.; Trenton, Ky., 15 baptized. We regret to perceive that there are few revivals of religion in our churches at the present time.

MINISTERIAL CHANGES.

Rev. G. S. Stockwell has become pastor of the Baptist church at New Lebanon Springs, N. Y. Rev. F. Ketcham, of West Kensington (Philadelphia) Pa., has become pastor of the 2d Baptist church in New Haven, Ct. Rev. E. Turney, formerly of Granville, O., has become pastor of the Broad-street Baptist church, Utica, N. Y. Rev. S. W. Lynd, of St. Louis, has been appointed President of the Covington Institute, located at Covington, Ky.

Deaths of Baptist Ministers.

William E. Clopton, Stewart Co. Tenn. June 2.
William Leftwich, Otter Farm, Bedford Co. Va. June 16, aged 81.
Charles Cox, Jr., Lafayette, Sussex Co. N. J. July 18, aged 28.

Ordinations.

John Daniel, Mount Zion, Buckingham Co. Va. April 21.
John J. Berryman, Enon, Buckingham Co. Va. June 11.
Malcom Roberts, Ripley Centre, N. Y., June 21.
Daniel Corey, Day, Saratogo Co. N. Y. July.
J. B. Reynolds, Union, Tioga Co., Pa., July 5.
Moses Green, Lexington, Tenn. July 16.

Churches Constituted.

Oswego, Kendall Co., Ill., May 24.
Fennimore Grove, Grant Co., Wisconsin, May 27.
West Creek, Ind., May 27.
Lower Apple River, Joe Davies Co. Ill. June 10.
Baker's Mill, Tipton Township, Cass Co. Ind., June 10.
Pomeroy, Meigs Co. O. June 21. (No. members 14.)
Rehoboth, Miss., June.
Bush Run, Lewis Co. Va., June.
Euharley Valley, Geo.

Dedications.

Pittsfield, Pike Co. Ill., June 17.
Brunswick, Me., East Church, July 14.

LITERARY NOTICES.

The Englishman's Greek Concordance of the New Testament. By George W. Wigram. New-York: Harper & Brothers. pp. 882. Royal octavo.

All friends of the Bible will rejoice at every additional assistance in understanding the original languages of the sacred text. The time has arrived when a knowledge of the Hebrew of the Old, and especially the Greek of the New Testament, is considered as indispensable for able expounders of the word. Such knowledge is particularly important for Baptists, as the original Greek words in the New Testament, relating to baptism, are incontestibly in our favor. In the work before us under the word βαπτιζω (baptizo), reference is made to all of those passages in the New Testament where the word is found. So of βαπτω (*bapto*) and other words. We consider this concordance as one of the most valuable books in our library.

The celebrated Greek Concordance of E. Schmidt, (the Glasgow edition of 1819) is the basis of this Work. There is one extant attributed to Henry Stephens, and one by John Williams of London, (1767) but they are far inferior to that of Schmidt. Much labor has been expended on the volume before us. The author has made an attempt at a verbal connection between the Greek and English texts. This is the plan of Trommius' Greek and Latin Concordance of the Septuagint, Kirchers' Hebrew and Greek Concordance of the LXX., Marius' Hebrew and Latin Concordance, and others. The work contains an immense amount of matter, being printed in fine style, with double columns. The Greek word is given, and then follow in English the several passages in which the word occurs, the English translation of the Greek term being put in italics.

Thus the book is nearly as valuable to the mere English scholar as to others.—In the latter part of the work there are added proper names and an index, English and Greek, which will serve as an excellent key to the scripture Greek synonyms, as well as a dictionary. There are also two other indices exhibiting the occurrence of important particles. We are glad that the increasing demand for this great work has called out a second edition. The substantial and beautiful manner in which it is got up, reflects much credit upon the enterprising publishers. We heartily commend the volume to our readers.

Modern French Literature. By L. Raymond de Vericour, revised with notes by W. S. Chase, A. M. Boston: Gould, Kendall & Lincoln; for sale by L. Colby & Co., N. Y. pp. 448—12mo.

Vericour was formerly professor in the Royal Athenæum at Paris, and has resided several years in England, so that he is qualified to write about his country in the English language. He has given a thorough and able view of the national progress of France, intellectual, moral and political, during the present century. He brings to light the machinations and secret influences by which the wheels of government have been moved, and by which the moral rectitude—the *soul* of France, has been corrupted, and enveloped in the darkness of infidelity and the calamities of her revolutions. Perhaps no work could be issued which would be more interesting at the present crisis of France and Europe. The author explodes the bubble of Fourierism and other vagaries of French minds. Mr. Chase, the American editor, has added valuable notes at the end of the volume. At the beginning it is adorned with a splendid steel engraving of the noble Lamartine, said to be a very accurate likeness. The mechanical execution of the work is unexceptionable.

Christian Songs. By Rev. J. G. Lyons, D. D. Third edition. Philadelphia: S. Appleton, 148 Chesnut-st.

This is a beautiful work, containing a great variety of excellent original poems, written in a very pretty style. The paper, printing, and binding reflect great credit on the publisher.

SERIALS.

Arabian Nights Entertainments—No. 6, is received from the Harpers. *Virtue's Bible*, Nos. 44 and 45. *The Columbian* for Aug. has an elegant view of Niagara. We have received an admirable Sermon on the Law of Revolutions, by Rev. R. Turnbull, of Hartford, Ct., published by Brockett, Fuller & Co. An able Discourse by Rev. J. N. Granger, of Providence, on "the Pastor's relation to the Missionary work."

REMINISCENCES OF A PASTOR.

BY REV. S. REMINGTON.

[CONCLUDED.]

At this moment my sister Helen entered the room, and, perceiving me much agitated, inquired, "What is the matter, Mary?" "Nothing in particular," said I. "But I am sure there is something the matter, for you are evidently much excited." "Well, if I must tell you—brother has said some hard things to me. He is violently opposed to my receiving the addresses of Mr. W.; says that 'he is a worthless fellow, and if I do not abandon him, he will disown me as his sister.' I cannot, and I will not comply with his wishes. They are unreasonable. They are founded in my brother's caprice, and certainly he has no right to make any such demands of me, and I will not comply with them if I have to endure all the consequences which he threatens. I am willing to hear his advice; but am not quite prepared to be obsequious to all his whims. What does he know of Mr. W.? Nothing personally, he admits. It's all hearsay. And upon mere hearsay he convicts, sentences, and executes him, and is ready to hang me upon the same gallows with him. I ask, Helen, is this brotherly, and is there the least exhibition of reason in such a hasty decision? I am sure you will agree with me when I say that our brother John is evidently a monomaniac."

"No, my sister Mary, if I must be honest and frank with you, I must say that though brother John may have been a little hasty and severe with you, yet he is not to be blamed for his decided opposition to any particular attachment between yourself and Mr. W. To tell you the whole truth, he has obtained his information respecting this young gentleman, if I may so call him, through me. Mr. K. was a class-mate with him in college, and knows all about him. He has given to me his full history. And I deem it proper that you should know the facts as they are, so that you may not throw yourself away, and be ruined, irretrievably ruined. You know that Mr. K. is a gentleman of truth, and what he says can be relied upon. I have not told brother the worst features in his history, for if I did, I was afraid that he would treat him uncourte-

ously before the whole subject was sufficiently explained to you. Now, sister Mary, I am prepared, if you desire it, to give you the whole story as I have received it from Mr. K. himself."

"Of course I will hear you, but pray, Helen, don't paint; tell the facts simply as they are."

"No, Mary, I will not put on one shade more than the original, and then you can judge for yourself. And I trust that, whatever may be your affection for him, you will not allow yourself to become the victim of an unworthy attachment. Remember, sister, this is not romance—it is real life—the whole life is concerned. Your destiny for this world, and, for aught I know, the world to come, is implicated in this affair. To begin: Mr. K. admits that Mr. W. is a very bright, talented young man. That he was a fair scholar—that he passed through his college course without being particularly impeached by the faculty, and that he graduated with some honor. But such was his artfulness, that the college authorities knew but little of his true character. He succeeded well in keeping the veil over their eyes, so that they saw but little of his chicanery. They knew him as a student only, and as he was generally well prepared for his recitations, he stood well with his professors. But his private character was well known to his classmates. Among them he was proverbial for his dissolute habits. He was a spendthrift and a gambler. In one single night he has been known to have squandered away more than $100, and then to make it all right with his guardian, inform him, by letter, that he had either lost it or had it stolen from him. He was also very licentious, and so corrupt was he as a libertine that Mr. K. assured me a detail of his deeds of darkness could not consistently be ever stated to me. Withal he was a drunkard—not a common drunkard, but he would often become so intoxicated as to be unable to walk without assistance. That at such times he was exceedingly abusive and quarrelsome. On one of these occasions he fought with one of the students much like himself, but being a little more drunk than his antagonist, was severely beaten, and for a whole week was unable to go out of his room. He excused himself to the faculty—said that a horse had run away with him, thrown him out of a gig, and injured him very severely. This last feature in his character is worse than all the rest. He is a drunkard. He has been a drunkard for years. He is one still, and he will proba-

bly die a poor miserable inebriate. Think of this, my sister Mary. How would you feel to have your husband come home drunk and abuse you—perhaps unmercifully beat you? Let me forewarn you, that if you ever marry him you will know what this means to your sorrow. My advice therefore is—escape for your life—dissolve all connection with him at once, and determine not to sacrifice yourself by becoming united to such a heartless and corrupt person as Mr. W. evidently appears to be."

I must confess, that at this very candid recital I was for a few moments somewhat alarmed and shaken. I had confidence in Mr. K. He afterwards married my sister, and is now a clergyman.—For a moment my judgment seemed to triumph, and I thought if this be true I will be advised—but this rational view of the subject was but transient. My affections soon predominated, and I was ready to excuse him, and hope for better things for the future. I sat mute for some time. At length the feelings of my young and romantic heart, rather than sober reason, prompted me to speak. "Sister Helen, all this may be true, and the consequences which you prophesy never take place. Don't you know it is a common proverb that 'every body must at some period of their lives sow their wild oats?' May we not reasonably suppose that he has been 'sowing his wild oats,' and if so, is it not better now than when he gets older? He has probably got about through by this time. And may we not hope that he will soon settle down, and become a steady, and influential man in society?"

Helen replied, "As to the proverb you name, it is an excuse for immorality only to be found in works of fiction, with which I fear you have been too conversant. Man is a creature of habit. Bad habits early acquired, generally grow with our growth, and strengthen with our strength. If they be 'wild oats' when 'sown,' the harvest that follows is still 'wild oats,' with a terrible increase. You know the Bible says, 'Be not deceived, whatsoever a man soweth that shall he also reap.' Now as a proof of this, from some inquiries which I have lately made into the private character of Mr. W., I learn from undoubted authority that his bad habits are awfully increasing upon him. That he secretly mingles in that kind of society for which gamblers and drunkards only could feel an affinity. His having money will only increase this means of dissipation, strengthen its incentives, and hasten his ruin." So

saying, Helen left the room with a request that I should ponder well upon the subject, and write to Mr. W. a decided dismission.

I confess that I was overcome by the arguments of my sister, and finally concluded that if my father was of the same opinion with my brother and sister, I would make the sacrifice whatever it might cost me. My father had heard the statements of Mr. K., but had not expressed any opinion, and therefore his mind was not yet known to any one but himself. I knew that whatever his decisions were, I should be obliged to submit to them, and I therefore felt great solicitude to know what they would be. But days passed away, and not a word was said. Indeed, my father seemed to studiously avoid every allusion to the subject—and I was much perplexed to know what it all meant. In the mean time, I wrote to Mr. W., informing him of the objections which my brother and sister had urged against him, and requested him not to visit me again until I obtained the opinion of my father. At this Mr. W. was enraged, and became more fierce than ever to accomplish his purpose. He employed a lawyer of known respectability to see my father, and while he allowed his friend to acknowledge that he had been a little wild in his boyish days, declared that now he was as steady and uniform in his life, and upright in his morals as any young man to be found in the city; that every report to the contrary was false and slanderous. Strange, indeed! My father, though a very judicious and careful man, and though he loved me tenderly, listened with complacency to all this, and fully believed it. His mind was made up, and unfortunately for me, it turned in favor of Mr. W.

Soon after this he called me into a private room—said that he had "some important communications to make to me." I well knew what they were. I trembled lest I should feel the withering force of his veto. He began by asking me some questions—"How long have you been acquainted with Mr. W.?"

"About seven months."

"Has he ever expressed a desire to make you his wife, and while he has offered you his pledges, has he solicited yours?"

"He has."

"Are you mutually pledged one to the other?"

"With your permission, sir, we are."

"Is that the condition, and the only condition?"

"It is, sir."

"Well, child, you know, and I know how decided is the opposition from your brother and sister. But I have been at some pains to search out this matter, and have come to the conclusion that their information as to his present character is erroneous; that he is a worthy and excellent young man; that his prospects for this world are very fair, and that his moral principles are not corrupt. You are therefore at liberty to act your pleasure with regard to the fulfilment of your pledges to him; only be discreet, and prudent, advising me of your wishes from time to time."

At this unexpected decision of my father, a thrill of joy went like electricity through my young and susceptible heart, and filled me with ecstacy. I was sure I was right. My father was on my side, and I cared not who else was against me. I had a feeling of triumph which raised me above the opinions of others. I was perfectly independent, and reckless of the frowns or smiles of my brother and sister, and I was not backward in exhibiting all I felt in my deportment toward them. Whenever they mentioned Mr. W.'s name to me, I treated all they said with perfect contempt.—They soon became conscious that they had lost their influence with me, and let me alone.

I wrote to Mr. W. and informed him of the cordial feelings of my father toward him, and invited him to visit me whenever it suited his convenience. It was not long before he renewed his visits, and my father received him with paternal affection. My brother and sister treated him as they would any stranger, without any marked attention; but nothing was said. A few months passed away, and the bridal day arrived. The wedding party was select, though not large—and when the clergyman solemnized the nuptial ties, my brother and sister could command their feelings no longer.—They were sitting side by side, looking solemnly and most intently upon us; but when the sealing words of the covenant were repeated, "I pronounce thee husband and wife together in the name of the Father," &c., the tears gushed from their eyes in spite of every effort to repress them. They abruptly left the room, and we saw no more of them that night. Mr. W., who by no means felt himself inferior to them, was inspired with indignation, which made his face for a moment of a scarlet hue, and I can assure you that I fully sympathized with him. Shortly, however, my feelings were

calmed, my spirits buoyant as ever in the recollection that now I had secured the object of my supreme affections. Mr. W. never spoke to them afterwards except upon business, nor they to him. Thus we were severed, and so have remained to this hour. These facts, dear sir, will explain to you the reason why I have studiously avoided giving them any information respecting my present situation. The remainder of the story is soon told. Mr. W. went into business. He opened a large mercantile establishment, fixed our residence in the most fashionable part of the city, where we lived, like many of our wealthy neighbors, in a style exceedingly gratifying to my pride and vanity. Here I imagined myself the happiest of mortals. My husband was kind and affectionate, all my wishes were gratified, and almost anticipated. Emphatically I lived in pleasure. Present possession, and future prospects were so brilliant to my warm and youthful imagination, that I fancied that what I had supposed to have been the fabled history of the fairies might have been a reality, and the fantastic paintings of romance the sober truth. I was intoxicated with earthly bliss, and verily thought that heaven itself could not very far exceed that happiness which I really enjoyed.

For two years nothing of importance occurred to interrupt my joy, or to excite my fears, to lessen my hopes, or becloud my prospects. And I still believe that Mr. W., during this time, was quite a reformed man. Though still fond of pleasure, yet, as far as I could learn, he did well in all his business transactions, and was rapidly growing in the confidence of the mercantile public.

But, alas! how did my joys begin to wither, my hopes to fade away, my spirits to sink, when for the first time my suspicions were confirmed that Mr. W. not only took the friendly glass, but was really intoxicated. At first I thought it might have been an inadvertence which would not be repeated. But in this I was mistaken. It was repeated—not every day—but frequently evenings after the business of the day had closed, and on public occasions. To my sorrow I saw that my husband was a drunkard.—Not generally known as such—but it was enough—aye, it was too much for me—I knew it. About this time my dear father died, and I had no relative with whom to counsel. My husband was going rapidly to destruction—I saw it—knew it—and deplored it. But what could I do? Tears and entreaties were in vain. His

character was changing. His looks—his actions, were all different from what they used to be. His face was bloated, and I knew the cause. At one time he would appear exceedingly simple, and at another morose and severe with his family.

In short, he soon seemed more like a stranger than the husband and head of his family. A few years—and what I feared, I was brought to realize. He became a bankrupt. His property was sold by his creditors, and he was a degraded drunkard. Just as my furniture was to be sold, and while the red flag of the auctioneer was hanging out of my window, Mr. W. expired, a raving maniac.

With this relation Mrs. W. was quite overcome—and she wept. Poor woman! I could but weep with her. After recovering herself a little, she said, "Sir, God has been good to me, and I am thankful to him for the gracious manner in which he has dealt with me. It has been the means of bringing me to himself. I had no earthly friend to whom I could go, and therefore went to God by prayer unceasing. I trust that he gave me repentance unto life for my sins, and spake peace to my troubled conscience. The peace of God has been for the last three years of my life my constant and never failing support. God has been my friend, and I put my trust in Him. His love inspired my heart, and I could say 'Abba Father.' The Bible has been my constant companion, and its sweet promises my only solace. And I can say that 'all things work together for good to them that love God.' I am poor in this world, but I often think I am 'rich in faith.' The widow's God is my God, and the orphan's God the God of my children."

I was delighted to hear that Mrs. W. in all her sorrows had sought and obtained comfort from above. I saw that she had come forth from this furnace, a bright and decided Christian, though she was not a member of any Christian society. I determined to introduce her to some of the most influential and pious females of my church, which I did a few days afterwards. Through their influence she removed her residence to one of comfort; and some benevolent individuals helped her into a small business, which, by industry, so far increased, that she not only supported her family respectably, but increased her capital. She became a member of my church, and an efficient Sabbath School superintendent. At length she was married to a most excellent, and influential Christian—her children have been well educated. Mary is now the

wife of a devoted clergyman—Samuel a Sabbath School teacher and a member of the church. In short, the whole family are happy and prosperous. A reconciliation has been effected between her and her brother and sister, and the smiles of heaven and earth seem to be resting upon them all.

OLD AND YOUNG MEN.

BY MRS. S. MOWBRAY.

"Our years a fruitless race without a prize,
Too many, yet too few to make us wise;
To say the truth, though in its early prime,
And when unstained with any grosser crime,
Youth has a sprightliness and fire to boast,
That in the valley of decline are lost;
The fruits of age less fair, are yet more sound,
Than those a brighter season pours around." COWPER.

THE ancients were so certain that with the aged alone is wisdom, that they regarded as utopian, every supposition of youth excelling in anything that required the exercise of either judgment or prudence. This mistake seems to have originated principally in the difficulty then existing of acquiring knowledge otherwise than by experience.

But if such was the error of olden times, the belief of our own day has verged on the opposite extreme. Youth now, as if determined on making ample amends for its long minority, assumes to itself the whole field of enterprize and fame, as if the arduous pursuits of these departments were wholly incompatible with matured knowledge and lengthened experience. Surely this sentiment is equally absurd, and the design of this article is to illustrate the folly of both these impressions, and to convince by undeniable facts, the advocates of each, that eminence has been attained in almost every kind of excellence, by very old as well as by very young men. And indeed this is one of the most remarkable peculiarities of human character, its capability of acting from apparent intuition, as well as from reflection or experience.

D'Israeli says of the pleasures derivable from the cultivation of

the arts, sciences, and literature, that "time will not abate the growing passion for these pursuits, since old men still cherish an affection, and feel a youthful enthusiasm for them, when all others have ceased to interest." Dr. Reid, to his last day, retained an active interest in his various studies, and particularly in the revolutions of modern chemistry. In advanced life we may resume our former studies with a new pleasure, and in old age enjoy them, with the same relish with which more youthful students commence. Professor Dugald Stewart relates a remark of the celebrated Adam Smith, that "of all amusements of old age, the most grateful and soothing is a renewal of acquaintance with the favorite authors of youth."

Socrates learned to play on musical instruments in his old age; Cato, at eighty, thought proper to learn Greek, and Plutarch almost as late in life, Latin.

Theophrastus began his admirable work on the Characters of Men at the extreme age of ninety. His literary labors were only terminated by his death.

Sir Henry Spelman neglected the sciences in his youth, but cultivated them at fifty years of age, with eminent ability and success. His early years were chiefly spent in farming, which greatly diverted him from his studies; but a remarkable disappointment respecting a contested estate, disgusted him with these occupations; and then, resolving to attach himself to regular studies, and literary society, he sold his farms, and became a learned antiquary and lawyer.

Tellier, the Chancellor of France, learned logic, merely for an amusement, and to dispute with his grand-children.

Dr. Johnson applied himself to the Dutch language, but a few years before his death.

Ludovico Monaldesco, at the extraordinary age of 115, wrote the memoirs of his times, a singular exertion, noticed by Voltaire, who is himself one of the most remarkable instances of the progress of age in new studies.

Some of the most delightful works of Blair, Fenelon, Young, Massillon, and Fontenelle, were written, at a very advanced age, and every student of the Bible must feel that the book of Proverbs, with its profound wisdom and universality of adaptation, is a labor of advanced life—whilst nothing less than a youthful imagination

could have conceived and executed the inimitable designs of Raphael or Correggio.

Alexander subdued his enemies in Greece, took possession of the neighboring countries, conquered the whole of Asia Minor, Syria, Egypt and Persia, and a large part of India, besides countless smaller kingdoms, and died at Babylon, at the age of thirty-two years.

Hannibal was made general of the Carthagenian armies at the age of twenty-two. By the time he was twenty-eight, he had driven the Romans from Spain and Gaul, had crossed the Alps, and by the battle of Cannæ had brought Rome itself into imminent danger of subjection.

Buonaparte, at the age of twenty-seven, was made general of the French armies, after which he subdued the whole of Italy, passed into Egypt, invaded Syria, returned to France, was made First Consul, crossed the Alps, gained the decisive victory of Marengo, again subdued Italy, and was eventually crowned Emperor—having gained many of his most brilliant victories before he reached the age of thirty-five.

Cortes pushed his way up from obscurity, and obtained the command of the expedition to Mexico, and by his consummate boldness and address, at the age of thirty-five, became master of the mighty Aztec Empire. The younger Pitt was appointed chancellor of the exchequer and prime minister of England, at the age of twenty-four. Burke laid the foundation of his reputation for eloquence as a writer and speaker, as early as his twenty-seventh year. Lord Bacon had conceived his design of overthrowing the philosophy of Aristotle in his sixteenth year. Sir Isaac Newton had made his most important discoveries before he reached the age of thirty.—Lord Byron composed many of his finest poems before his thirtieth year; and Burns, who died at the same age, published some of his most exquisite compositions before the age of twenty-seven.

The Rev. Sylvester Larned, at the early age of thirteen, was chosen by his fellow students of the Academy of Pittsfield to deliver an oration on the anniversary of American freedom. It was a subject of great surprise how this remarkable boy could, by a glance of thought, range through the whole field of knowledge, and without any apparent effort, outstrip all his cotemporaries.—His subsequent brilliant career, and lamented death, are too well

known to require from me a repetition in this place. I might go on to narrate many other instances of precocious genius, as well as of vigorous intellect in old age, but enough has been said to prove that no one rule can be applied universally either to the development or the decay of the mental faculties. We admire the manifestation of genius and energy in early youth, but when, as in the case of the venerable Adams, the patriot and the sage of Quincy, we see the tree that in extreme youth was covered with blossoms, still bringing forth fruit in old age, we involuntarily bow before the majesty of this more than Roman virtue, and confess that such a hoary head is indeed a crown of glory.

OBEY CHRIST.—ANECDOTE.

An American Presbyterian clergyman, when in England, a few years ago, published an interesting account of an American cottager, on a missionary station in one of the Western States. This pious woman had been received as a member into a Christian church, but had not yet enjoyed the privilege of obeying the Savior's command, "This do in remembrance of me." She was suddenly laid on a sick bed, which indeed proved the bed of death. She sent for her pastor, and expressed a most ardent desire that he would administer to her the holy ordinance of the supper. Her ardor on the subject was so strong, that he began to fear she was attaching to it too much importance, and was considering obedience to this command a passport to heaven. He delicately expressed to her his fear on this subject. Her reply, however, was more than satisfactory: "No, sir, I do not think that the reception of the Lord's supper is essential to the salvation of my soul; but I do feel that if I die without it, I shall hardly be happy, because I shall never forget that there was a command of the Savior who loved me that I never obeyed."

I will endeavor to regulate every thing with reference to the religious instruction of my household; and see that a suitable and sufficient time is alloted to domestic devotions.

THE TWO WHALERS,

OR ISLANDS WITH AND WITHOUT THE BIBLE.

In the year 1835, a whale-ship left the harbor which lies before my open window for the Pacific Ocean. While sailing along one of the beautiful isles of that sea nearly under the equator, a large number of the natives came off for the purposes of trade. No treachery was suspected, and all for a while went on amicably.—But, upon a signal from a chief, the natives sprang for the harpoons, whale-spades, and other deadly weapons at hand, and a desperate contest immediately ensued. The captain was killed by a single stroke of a whale-spade; the first mate also, soon after. The second mate jumped overboard and was killed in the water, and four seamen lost their lives. A part of the crew ran up the rigging for security, and the rest into the forecastle. Among these last was a young man, the third mate, by the name of Jones, the only surviving officer. By his cool intrepidity and judgment, and after a long and fearful encounter, the ship was cleared, the chief killed, and many of his companions, both of those on board and those who came alongside to aid in securing the ship. Mr. Jones now became the captain, buried the dead, dressed the wounded, and made sail for the Sandwich Islands, whence the ship was sent home to this port,—the voyage, for the want of necessary officers, being completely broken up and thousands of dollars lost to owners and underwriters.

The blessed gospel had never shed its influence on this benighted island, and there was no power to weaken the ferocious passions of men. Had the gospel been there, how different would have been the scene.

Somewhere the survivors of that massacre must find an asylum. Weeping over their slain companions, in the anguish of their own wounds, and in the disappointment of their broken-up voyage, they must hasten somewhere for refuge. But what made their asylum at the Sandwich Islands so welcome and desirable? The gospel was there! Missionary influence had made the Island a fit and a safe resort. The downcast mariner knew that where the gospel banner waved there was safety.

Let us now contrast with the bloody outrage above recorded another scene. Some two years ago, another whale-ship sailed from this port. In pursuing her voyage, she arrived among the Hervey Islands in the month of November last. In a dark and squally night, the strong current had carried the ship beyond the captain's reckoning, and she struck on a coral reef a few miles from the shore of the island of Aitutiki. The masts were immediately cut away to relieve the ship, but she soon began to break to pieces, thumping on the reef with dreadful violence at every surge of the sea.—Here were all the horrors of shipwreck. The crew took to their two remaining boats,—three out of five having been dashed in pieces,—saving nothing but the clothes they had on at the time the ship struck. They must perish if they remained with the ship. But what had they to expect from yonder island that opened on their vision as the morning broke? How many wrecked mariners, escaping from the fury of the sea, had fallen before the fury of savage men. But go they must: and with anxious hearts they ply the oar to reach the land. Had the gospel gone there, or had it not? On that question hung their destiny. The affirmative would fill them with joy; the negative with despair! They reach the shore drenched with water, cold, fatigued, having lost their all. And what new disaster was to cap the climax of their woes!

But the gospel had been there! They were *not* to be the prey of ferocious men. Their first interview with the natives showed them they might dismiss all their fears. An English missionary was there, and he and the natives vied with each other in showing all hospitality and kindness to the distressed mariners. When the captain left the island the chiefs presented him a document written by one of their number in a fair hand. The same identical paper lies before me. It gives in their own language a brief account of the wreck. "Eta ma e te Bu o te pai," &c. On the other side is a translation by the missionary as follows:

"Sirs,—The owners of the ship wrecked. This is the likeness of the ship wrecked here. We rose early in the morning, and the ship was a total wreck. We went with all haste to the aid of the crew, and found that they were all safe. A part only of the cargo was lost, and a part we saved. This is the amount of what we saved: 251 casks of oil, &c. * * * The word of the chiefs to the

owners of the ship is finished. May you obtain salvation from the Lord.

Class Chiefs:

Ko Valma Rangi.
Ko Tamatoa.
Ko Umkura.
Manaa Tangi.

Aitutiki, Dec. 17, 1847."

Under what obligation were these suffering mariners to that wisdom and benevolence which had caused the gospel banner to wave on that island ere their ship went to pieces on its shores? What a fate might have been theirs had Zion never said—

"Wake, isles of the South,
Your redemption is nigh!"

This island first received the gospel through the agency of Rev. John Williams, that burning and shining light among the Pacific Islands. Accompanied by two of the native teachers, whom the church at Riatea had chosen, Mr. Williams reached Aitutiki in October, 1821. He describes the natives as "the mildest people he ever saw." As an instance of their misery and degradation he says:—"I was disgusted with the sight of some females, who had cut themselves shockingly, the blood streaming from their bodies, while their shrieks and howlings were dreadful." In 1825, four years after his first visit, Mr. Williams visited the island again, and in a letter to the London Missionary Society says of the Aitutikians:

"Lions and beasts of savage name
Put on the nature of the Lamb:

and the lovely island exhibits a fine settlement, stretching along the shore, which is lined with white cottages, having a fine chapel in the centre." In 1830 the natives of the island gave one hundred and three pounds sterling, about four hundred and ninety dollars, to the London Missionary Society, which had been contributed within the last two or three years by them for the cause of missions. A letter from the captain of the wrecked ship lies before me, from which I quote:

"During my short stay on the island, "I stopped at the house of the English missionary, whose name is Henry Royale. His kind-

ness toward me was more than I could reasonably have expected from any individual. As regards his christian character, he is a man truly devoted to God. The interest he manifested for those under his care is more than I have witnessed at any other missionary station. Every morning it was his practice to rise at daylight to teach his scholars. The natives are a kind and hospitable people. I have never seen any more so. They have a large stone church which will contain from eight hundred to one thousand people, and it was well filled every Sabbath while I was there.—They have likewise a large stone school-house and about twenty-five dwelling houses. As regards civilization, the natives of Aitutiki have made as great advancement as those of the Sandwich Islands."

Who can contemplate the facts stated in reference to these two ships without seeing that the diffusion of the gospel among the pagan islands of the sea is an unspeakable blessing to the interests of navigation and commerce in the protection of life and property, as well as in preparing immortal souls for the bliss of heaven.—*N. Y. O.* F——, Mass. July 3d.

A YOUNG MOTHER PRAYING FOR HER CHILDREN.

My Friend! my only changeless Friend!
I bring these children now;
Oh! Guardian of their joy and peace,
Their God—to Thee they bow!

Thou, who in love that thought transcends,
Our ruined hopes reprieved—
Redeemer, Savior, Jesus, Lamb,
On whom I have believed:

Look down with pitying kindness, look
Upon each little one,—
Give to their youthful hearts Thy grace,
And make them all Thy own.

SUSAN MOWBRAY.

New-York, March, 1848.

LOTT CARY—LATE GOVERNOR OF LIBERIA.

A brief sketch of the *first* American colored missionary to Africa, cannot fail to interest the readers of the Memorial. Lott Cary was born a slave, in Virginia. When a young man he was hired out in Richmond. His parents were pious slaves, but in his youth he was given to profane and intemperate habits. About the year 1807, he was awakened by hearing a sermon from the third chapt. of John, on the interview of Nicodemus with our Savior. He immediately obtained a Testament, and commenced learning to read, by studying that chapter. He soon learned to read and write, and became superintendent of all the hands in the largest tobacco warehouse in Richmond. As a member of the First African Baptist Church, having connected himself with it, he soon received permission, as an exhorter or preacher, to hold meetings with colored people in the city and adjacent country. This church then numbered about 1200 members; in 1847 it numbered 2477 members.

In the fall of 1813, Rev. Luther Rice, having just returned from the East, was instrumental in arousing the Baptists of the United States to the work of missions. In November of that year, the Richmond Foreign Mission Society was formed, and delegates were sent the ensuing spring to Philadelphia, when the Baptist Triennial Convention was organized. These missionary measures excited a deep interest among the colored members in Richmond, and on Easter Monday in 1815, the Richmond African Baptist Missionary Society was formed, with the sole object of sending the gospel to Africa. Lott Cary was the most efficient person in originating it. For four years their annual meetings were held on Easter Monday, and their donations had accumulated to the amount of seven hundred dollars, no persons having yet offered to go as missionaries. Lott Cary determined to go himself to Africa, accompanied by Collin Teague. They were appointed by the Board of the Baptist Triennial Convention as missionaries to Africa. In January, 1821, Cary and Teague, with many more emigrants, sailed in the Nautilus, from Norfolk. A few nights before they left Richmond, Cary and wife, Teague and wife, and their son Hilary, (now editor of the Liberia Herald), and old Joseph Sand-

ford and wife, seven in all, were formed into a church, now the First Baptist Church in Monrovia, and the mother of the Providence Baptist Association in Liberia.

He labored faithfully, as a missionary, and finally became the Governor of the Colony. He died in November, 1828.

GRANVILLE.

ANECDOTE OF REV. DR. PAYSON.

A few years before Dr. Payson's death, he visited, at their most crowded season, the springs of Saratoga. He sojourned at the principal hotel, where he was surrounded by the very *elite* of the United States. From day to day he mingled in general intercourse, and took his full share in conversations on philosophical, literary, and general topics, to the delight of every one. At length he proposed that on a coming day, which he named, the hour after dinner should be devoted to *religious* conversation. Some of his most intimate friends were fearful lest the mighty talent by which he was surrounded, which, alas, was lamentably stained with infidelity, should prove more than equal to his pious zeal, or that he might be left alone to regret that he had made the proposal. At length the hour arrived, and after the cloth was removed, he found himself surrounded by a very large assembly. He sat for some time in deep and solemn silence, and then made some remarks, simply to elicit observations and inquiries in return. A leading statesman rose determined to try the Dr.'s strength to the utmost, and boldly and with great energy attacked Christianity in some of its strongest holds. Interest was excited to its highest intensity, as the worthy minister rose to reply. With candor, clearness, and power he restated the strongest arguments which his opponents had brought forward, and then with simplicity and eloquence, which absolutely electrified his audience, he demolished every objection they had urged, and triumphantly won the unbounded admiration of all who heard him, every one of whom declared they had never before listened to such strains of wisdom, benevolence, and piety.

THE CRY OF INJURED TEXTS.—No. II.

Mr. Memorial:—

I AM as universally known as almost any text in the Bible. There is scarcely any man that does not profess a regard for me. I am the chief favorite of many. Wherever you go you will hear me commended. Even profligate people will boast of me as the ground and measure of their religion. "What does God require of us," they observe, in my words, "but to '*Do justly, love mercy, and walk humbly with God*'?"

Now, Sir, I do not complain that I am too much exalted (for that can scarcely be), but that I am made to speak what was certainly never my intention. It cannot have escaped your notice, that almost every one who mentions me, represents me not only as inculcating the whole of religion, but as superseding the great doctrines of redemption, and as promising life to those who are not grossly unjust or unmerciful. As for what I have said about "walking humbly with God," they seem to take very little notice of that: they consider it as of no importance whether they walk with God at all in the exercise of *religious* duties, provided they are tolerably attentive to the duties of *morality*. Indeed, from the self-complacency which they manifest, and the confidence they express when they speak of me, they seem to have made a little mistake, and to have read my words thus: "Do justly, love mercy, and walk *proudly* with God;" for it appears to me that nothing is further from them than *humility*. They evidently suppose that they have done all that is required of them; and that they may expect heaven as a reward due to their meritorious conduct. There is one occasion in particular on which they bring me forward: if any one tells them from scripture, that they are sinners deserving of everlasting misery, and that they must seek acceptance with God through the blood and righteousness of his son, Jesus Christ, they introduce me immediately to contradict all such *melancholy* and *fanatical* assertions; and thus, by my means, they set aside at once all necessity for repentance and faith in Christ.

Permit me now, Sir, to ask, whether this be not a great grievance? and whether I have not a right to be heard in my own defence.

when I am thus represented as opposing all the fundamental doctrines of christianity? Why should it be thought that I am such an enemy to Christ, when a near neighbor and relation of mine, with whom I perfectly accord in sentiment, prophecied of him in a most honorable manner, and foretold, with greater precision than any other part of the inspired volume, the place of his nativity?* If then I may be permitted to speak for myself, I will inform your readers what I really do mean; and then will offer a salutary hint to those who have dealt so unfairly with me.

A Jew, convinced of his base ingratitude to God, who had preserved him from his first coming out of Egypt till his safe arrival in the promised land, protecting him from the rage of Pharaoh at the commencement of his journey, and from the devices of Balak and Baalam at the end of it, is supposed to ask, what he shall do in order to conciliate the favor of the offended deity. But, partly through ignorance of the nature of the ceremonial law, and partly through an attachment to the practices of heathens, he expresses his willingness to do any thing, however difficult or painful, if he may but at last attain his end. In answer to him, I bring to his recollection what Moses had before told him;† but, lest he should misapply his words, I give him such additional information as will either prevent or correct his error. I tell him that he must unite faith and practice: that in order to please and honor God, he must attend to the duties of equity and mercy; but that when he has done his utmost, he must walk in a humble dependence on God's mercy to pardon him, and on God's grace to assist and preserve him. Fortunately for me, the Lord Jesus himself pointed me out to his hearers, with an infallible comment of his own.‡ Some of the Pharisees of his day were not very unlike the Jew whom I addressed: they laid a stress upon some ritual observances, but "overlooked the weightier matters of the law," (*the very things which I intended to point out,*) "judgment, mercy and faith."

* Micah v. 2, 4, 5.

† Deut. x. 12, 13. "And now, Israel, what doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul, to keep the commandments of the Lord and his statutes which I commanded thee this day for thy good?"

‡ Matthew xxiii. 23.

Here, you perceive, that that expression of mine relating to a "humble walk with God" is explained by the term "faith." Though the words of Jesus are somewhat different from mine, we both meant the same thing; which was, to show the necessity of relying wholly on the grace of God to assist us in duties, and on his mercy to pardon our defects. With respect to *the order of my words*, it forms no objection at all against this explanation; for our Lord's words occur in the same order: and even Paul himself speaks sometimes as if sanctification preceded justification; while at other times he clearly shows that it is an effect and consequence of our justification.* While, therefore, so many persons bring me forward, as setting aside the necessity of faith, and warranting a dependence on our own imperfect righteousness, I beg to have it remembered, that I utterly disclaim all such intentions, and that I really inculcate a directly opposite doctrine. I certainly recommend *the practice* of equity, and *the love* of mercy; but I say not one word about people being justified before God either for the one or the other. On the contrary, I enjoin all to "walk humbly with God," as sinners, who, after all their efforts, will find abundant cause of humiliation before him, and for an exclusive dependence on the atoning blood of Christ. I desire, then, that these two things may be taken together. The people of whom I complain would cry out instantly, if any one should introduce me as recommending faith without works; yet they themselves act with equal injustice, while they represent me as recommending works to the neglect of faith. I propose that each should be attended to in its proper place. I comprehend the duties of the second table under the terms "equity and mercy;" and the duties of the first table under the idea of "a humble walk with God." Yet while I do this, I do it in terms that clearly manifest a reference to the gospel; for I enjoin to all a dependence on God's mercy in Christ for acceptance and salvation.

Let me, before I dismiss the subject, offer a hint to those of whose conduct I complain. They seem to think that if salvation were offered to them upon a compliance with the terms which, according to their view, I prescribe, they would have nothing to fear. But I

* Compare 1 Cor. vi. 11, with 2 Cor. vii. 1.

beg leave to remind them, that, supposing the exercise of justice and mercy to be the appointed terms of salvation, all mankind, especially that part of it which has arrived at the age of maturity, must perish; for who is he that has at all times *perfectly* "done justice," so as never to have deviated from it, in any degree, in act, word, or thought? Who has so "loved mercy," as never to have omitted one single occasion of exercising it, or to have exercised it in a less degree than the occasion called for? If then all have violated these laws at some time or other, all must perish according to this law. If it be said that the law *allows* of deviations from it, I affirm that to be impossible; for then God himself would *prescribe* a law that admits of unmercifulness and injustice. Besides, admitting for argument sake that it were so, who has told us, or who can tell us, what degrees of unmercifulness and injustice will consist with an obedience to this law? If it be said that God will pardon men's defects, I answer, it is true, he will; but then it is not the proud, self-righteous moralist that he will pardon, but the humble, contrite believer: "He will resist the proud, and give grace only to the humble." I therefore desire those who have hitherto perverted my meaning, to get a clearer and more experimental knowledge of the things I enjoin; and to consider that, if they persist in founding their hopes of happiness on such partial and distorted views of my words, the injury they do to me will ultimately fall upon their own heads. MICAH vi. 8.

EXTRACTS FROM CECIL.

Avoid all idleness. *Exercise thyself unto godliness:* plan for God. Beware of temptation: the mind, which has dwelt on sinful objects, will be in darkness for days. Associate with spiritually-minded men: the very sight of a good man, though he says nothing, will refresh the soul. Contemplate Christ: be much in retirement and prayer: study the honor and glory of your Master.

Let me recollect that if I do not hurt myself, it will be very difficult for any body else to hurt me much.

PERSECUTIONS.—NO. VIII.

TERTULLIAN.

BEFORE the third century had commenced, Severus was elevated to the throne of the Cæsars, and the hand of persecution was raised again with renewed energy against the disciples of the Redeemer in various parts of the Roman empire. This drew out apologies from eminent christians, and especially from Tertullian, who was one of the most distinguished christian philosophers of that period. With him we pass the termination of the second century. He was born A. D. 160, and died about 220; but he is generally considered as a writer of the second century. He was the son of a pagan centurion of proconsular rank, a native of Carthage in Africa. He was a lawyer, and, finally becoming a christian, was made a presbyter in the church of his native city. About A. D. 200, he embraced the sentiments of the Montanists, and became their most learned and able defender, maintaining, among other superstitious notions, that Montanus was the Comforter promised by Christ to his disciples. He had a strong mind, and was highly argumentative and severe in his writings. He wrote about thirty treatises upon different topics, and frequently mentions the subject of baptism.

Here we may remark that Tertullian is the first writer among christians or pagans, who made the slightest allusion to infant baptism, and he opposes it. The principal disputed passage in his writings is the following:

"But they whose duty it is to administer baptism, should know, that it is not to be given rashly. '*Give to every one that asketh thee,*' has its proper subject, and relates to almsgiving. But *that* command is rather to be regarded; *Give not that which is holy to dogs, neither cast your pearls before swine;* and, *Lay hands suddenly on no man, neither be partaker of other men's sins.* Therefore according to every person's condition and disposition, and age also, the delay of baptism is more profitable, especially as to little children. For why is it necessary that the sponsors should incur danger? For they may either fail of their promises by death, or may be disappointed by a child's proving to be of a wicked disposition. Our Lord says indeed, *forbid them not to come to me.* Let

them come then, when they are grown up; let them come when they understand; let them come, when they are taught whither they are to come; let them become Christians when they are able to know Christ. Why should their innocent age make haste to the forgiveness of sin? Men act more cautiously in temporal concerns. Worldly substance is not committed to those, to whom divine things are entrusted. Let them know how to ask for salvation, that you may seem to give to him that asketh."

"It is for a reason of no less importance, that unmarried persons, both those who were never married, and those who have been deprived of their partners, should, on account of their exposure to temptation, be kept waiting, till they are either married, or confirmed in a habit of chaste single life. They who understand the importance of baptism, will be more afraid of hastening to receive it, than of delay: an entire faith secures salvation."*

Some Pædobaptists have maintained that the words of Tertullian in this passage imply that infant baptism was the prevailing custom at that time, and that Tertullian in opposing the rite was pleading in favor of a new practice. But we do not discover any such implication. He attacked the practice of infant baptism; but we cannot conceive how that necessarily implies that the rite was *usually* practised. It implies that infant baptism had been practised to some extent; but there is not a clause in the whole passage, which would imply at all that the custom was a general one. Furthermore, we have evidence *in* this very passage, that infant baptism was *not* generally practised at that time. Tertullian did not merely plead for the *delay* of the ceremony; but for the *postponement* of it until the infants were "grown up"—until they were "taught whither they" were "to come"—until they "were able to know Christ." He was entirely opposed to infant baptism, or adult baptism, unless the candidates were christians. If they were infants, they must wait until they had become instructed, and until they had become true believers. If they were virgins or widows, baptism must be delayed until they should have "faith"—until they should become real disciples of Christ. While he reasoned thus, his opponents maintained the opposite view, bringing forward

* Tertul. De Baptismo. chap. 18.

the passage, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."—Showing clearly that infant baptism was a subject of controversy. Still Tertullian's opponents say not a word about infant baptism being a universally or generally prevalent custom, or one handed down from apostolic times. Most surely would they have made use of such arguments if they believed them to be valid. In none of Tertullian's or Cyprian's writings do we find any allusion to the apostolic origin of this unscriptural rite.

It is quite evident that the practice had just been introduced, and Tertullian violently opposed the innovation. Afterwards this Father opposed the Cajans, who, like the Friends at the present day, rejected outward baptism altogether. He maintained the necessity of baptism, and in the warmth of debate expressed himself in a manner somewhat contradictory to some of his former statements when arguing with the advocates of infant baptism; but a careful examination of his writings will show that he clearly advocated *believers' baptism*, and that only.

This is the view of Neander. Says he: "Tertullian declared against infant baptism, which at that time was certainly not a generally prevailing practice—was not yet regarded as an apostolical institution. On the contrary, as the assertions of Tertullian render in the highest degree probable, it had just begun to spread, and was regarded, by many, as an innovation."* Von Cöln says: "Tertullian is the first who mentions it," (infant baptism) "and he censures it."† Almost all of the biblical scholars in Germany maintain the same view, in reference to Tertullian.

There can be no mistake in reference to his belief. Hear his words: "We are immersed three times (ter mergitamur) fulfilling somewhat more than the Lord has decreed in the gospel."‡ In his treatise on baptism,‖ he speaks of the baptized person, as *let down into the water* (in aquam demissus) and *dipped* (tinctus). In Sec. 6. he speaks of the baptized as "afterwards going out of the bath," &c. In Sec. 4. he remarks: "It is a matter of indifference whether one is baptized in a pool, river, fountain, lake, or bath;

* Neand. Spirit of Tertullian, p. 207.

† Vol. 1. p. 469.

‡ De Cor. Militis, 63.

‖ Sec. 2.

nor is there any difference between those whom John immersed (tinxit) in Jordan or Peter in the Tiber."

Professor Stuart remarks on this passage: "Here we have in a very clear passage, the usual elements named in which baptism was performed. It was done at or in some stream, pool or lake. What other good reason for this can be given, excepting that immersion was practised?" Most surely was Tertullian a Baptist, taking Pædobaptists themselves as judges.

During two centuries then after Christ, we find no mention made of infant baptism, excepting in the writings of Tertullian, and he by no means approves of it. There was one unbroken phalanx of *bible christians* who practised the *immersion* of *believers*, and infant baptism entered not into their discussions, and, we presume, not into their thoughts. But during the third century there was a greater departure from apostolic usage, and many mischievous heresies crept into the church.

EDITOR.

A CHAIN OF CALAMITIES.

A christian whom God had prospered in his outward estate, and who lived in ease and plenty on his farm, suffered the world to encroach so much upon his affections, as sensibly to diminish the ardor of his piety. The disease was dangerous, and the Lord adopted severe measures for its cure. First, his wife was removed by death; but he still remained worldly-minded. Then a beloved son; but, although the remedy operated favorably, it did not effect a cure. Then his crops failed and his cattle died; still his grasp on the world was not unloosed. Then God touched his person, and brought on him a lingering, fatal disease; the world, however, occupied still too much of his thoughts. His house finally took fire; and as he was carried out of the burning building, he exclaimed: "Blessed be God, I am cured at last." He shortly after died happy in the anticipation of a heavenly inheritance.

SABBATH-DAY POINT—LAKE GEORGE.

See Engraving

This singularly beautiful Lake was called, by the Indians Lake Horican, and is still known to the Catholics as Lake Sacrament, probably from the remarkable purity and transparency of its waters, which are carried by them to great distances for consecrated purposes. Its secluded situation, far aside from the great thoroughfares of travel, has assisted to preserve its sacredness of character. The following beautiful description of Lake George, is taken from Willis' Illustrations of American Scenery:

"Loch Katrine, at the Trosachs, is a miniature likeness of Lake George. It is the only lake in Europe that has the same style or degree of beauty. The small green islands with their abrupt shores—the emerald depths of the water, overshadowed and tinted by the tenderest moss and foliage—the lofty mountains in the background—and the tranquil character of the lake, over which the wind is arrested and rendered powerless by the peaks of the hills, and the lofty island summits, are all points of singular resemblance. Loch Katrine can scarce be called picturesque however, except at the Trosachs—while Lake George, throughout all the mazes of its three hundred and sixty-five islands, (there are said to be just that number,) preserves the same wild and racy character of beauty. Varying in size from a mile in length, to the circumference of a tea-table, these little islets present the most multiplied changes of surface and aspect—upon some only moss and flowers, upon others a miniature forest, with its outer trees leaning over to the pellucid bosom of the lake, as if drawn downwards by the reflection of their own luxuriant beauty."

The scene before us, in the beautiful plate we give our readers this month, presents one of the loveliest views of this lovely lake. It is about twenty-five miles from the head of the lake, and received its name from Lord Amherst, who landed there with his suite to breakfast on a Sabbath morning.

THE DAY OF WRATH.

A NEW TRANSLATION OF THE "DIES IRÆ."

(DESIGNED FOR USE IN SOCIAL MEETINGS.)

BY REV. J. NEWTON BROWN.

Day of Wrath! whose blaze sublime
Shall consume this world of crime,
Prophets from the birth of Time,
Thine approach foretell;
What shall be the pangs of fear
When the Just One shall appear,
And His scrutiny severe
Is for Heaven or Hell!

When the Trumpet's awful tone,
Through Death's silent regions blown,
Summons all before the Throne,
Who can then withstand?
Death shall perish in surprise,
All created Nature rise,
Answ'ring to the Judgment cries
Heard on every hand.

Forth the fearful Book is brought,
Where each word and deed and thought,
Whence the web of Doom is wrought,
Stands recorded clear;
Then before the judgment throne
All things secret shall be known;
Not a sin of time long flown
Unavenged appear!

How shall my poor soul endure?
Where an Advocate procure,
When the righteous, though secure,
Scarce their hope maintain?
King of awful majesty!
Thy salvation must be free;
Save me, Source of Piety!
Other help is vain.

Think, kind Savior! on the past,
I have caused thy journey vast;
Do not lose me, then, at last,
In that day severe;
Thou hast sought me wearily,
Borne the Cross to ransom me,
Shall such labor fruitless be?
Speak, and calm my fear.

O, my Judge! thy wrath is just;
Give me, then, some ground of trust,
Ere that day of terror burst;
Pardon, I implore;
O'er my weight of guilt I groan,
All my faults with shame I own;
Spare a suppliant at thy Throne,
Sad and stricken sore.

Thou who Mary hast forgiven,
And a robber raised to heaven,
Hope to me hast therefore given,
Worthless though I be;
My unworthy prayers inspire,
Thou whose goodness cannot tire;
Leave not to eternal fire
A soul that trusts in thee.

In that day, O let me stand
With thy sheep at thy right hand,
Severed from the faithless band
Who thy grace abhorred;
When the cursed, clothed with shame,
Sink into the burning flame,
With the blessed call my name
To thy kingdom, Lord.

Sorrowful in prayer I bend,
As in dust my heart I rend,
Savior! guard my latter end
With unfailing care;
And when comes the wailing day,
Which to judgment wakes my clay,
Spare a guilty man, I pray,
In thy mercy spare.

MONTHLY RECORD.

MISSIONARY INTELLIGENCE.

Interesting exercises were held in the second Baptist church in Rochester, recently, in reference to the departure of Rev. Henry L. Van Meter, of Philadelphia, and Miss Louisa Hooker, as missionaries to Arracan. They were married by Rev. Dr. Tucker.

ITEMS.

Removal of Madison University.—It has been finally decided by the Board of Trustees of this valuable institution, to remove it from Hamilton to Rochester. There has been a long and, we think, unprofitable discussion, upon the subject. We have much regretted to notice, in some cases, that wrong feelings have been manifested, and the motives of beloved brethren impeached. If we cannot sustain our Institutions without quarreling about them, we had better dispense with them. We are happy, however, to find that after the decision to remove was finally made, the minority manifested a disposition to yield the controversy for the sake of harmony. We have had our doubts whether it would be better, during a series of years, that the University should be removed. The excitement in its favor, among the Rochester people, may, by and by, subside, and not be so lasting as the attachment of its tried friends in and around Hamilton. Still as the Rochester people will secure a fund of $100,000 for the endowment of the Institution, certainly there need be no fear, if their interest for it should grow somewhat cold. The money will be forthcoming. As the matter is decided, and farther discussion will be of no avail, we say to our brethren at Hamilton and in every other part of the State, let us come up unitedly to the help of Madison University, with our money and our hearts, and we doubt not that it can be made one of the most flourishing Institutions in the land. The Faculty have distinguished themselves as scholars and able teachers.

Commencement of Waterville College.—We understand that the exercises passed off very pleasantly. The graduating class was small; but their orations are highly spoken of. Rev. Z. Bradford, of Providence, R. I., addressed the Fraternity on the influence of the Bible on the intellect. It was admired by those who heard it. Rev. Mr. Field, of Hallowell, we understand, delivered an excellent poem. Rev. Mr. Judd, of Augusta, delivered a well written oration, and C. Thurber, Esq. of Worcester, a poem.

Rev. T. Meredith, editor of the Biblical Recorder, proposes to establish a *Monthly* or *Quarterly Southern Baptist Review*, of a high character. Bro. Meredith has already exhibited evidence of his ample qualifications to conduct such a work.—We bid him God speed. The first No. is to be issued in January, 1849.

Commencement of Madison University.—The graduating class consisted of 15, who did themselves much credit by the talent which they exhibited in their orations. Sermons were preached by Dr. Williams of this city, and Rev. Mr. Daniels

of Leroy. Addresses were made by Rev. W. W. Everts of this city, and Dr. Conant of Hamilton. Eighteen theological students took part in the exercises.

We notice that Rev. Adam Wilson, who has been proprietor of "Zion's Advocate" from its commencement, more than twenty years ago, and its indefatigable editor during most of that time, has sold out to Samuel K. Smith and Rev. A. Kalloch. Bro. Wilson has endeared himself to the Baptists in Maine by his straight forward course, and has made himself respected as an energetic writer, as far as he is known throughout the editorial fraternity. He intends, we understand, to devote the remainder of his life to the gospel ministry. The paper is hereafter to be edited by S. H. Smith. Bro. S. has already, in the numbers of the paper which we have seen, exhibited qualifications as an editor of a high order. The paper is enlarged.

Rev. W. H. Taylor has resigned his office as principal of the Mississippi Baptist. It is hereafter to be edited by an association of clergymen.

The 79th Commencement of Brown University occurred on Wednesday, Sept. 6, in the First Baptist Church in Providence. The graduating class consisted of 30, eleven of whom delivered orations, which were very well received. Orations before the Societies were pronounced by Rev. S. L. Pomeroy of Bangor, Me., Hon. L. S. Foster of Norwich, Ct., and Rev. Dr. Cheever of this city. The poem was pronounced by Chas. Thurber, Esq., of Worcester, Mass. More than fifty students have already been admitted as members of the Freshman class. The President, Dr. Wayland, and the Professors are deservedly popular, and will draw around them large numbers of youth who are desirous to avail themselves of the advantages of an Institution, behind no other of the kind in the land.

REVIVALS.

Leeds, Me. 9 baptized—among them is one household; Lonsdale, R. I. 8 added to the church; Damascus, Butler co. Ala. 28 added to the church; Fredericksburg Va. 180 added to the church since Feb.; Poinsett co. Ark. 16 added to the church; Gilgal, Ark. 30 added to the church; Sandy Run, N. C. 15 baptized; Antioch, Warren co. Miss. 10 obtained hopes; Starkville, Miss. 70 hopeful conversions; Nominy Grove, Va. 45 hopefully converted; Gibeon, Va. 30 conversions; Van Buren, Mich. 22 baptized.

MINISTERIAL CHANGES.

Andrew Dunn, of Roylston Centre, has become pastor of the Baptist church in Winchendon, Mass. Rev. Wm. Lamson, of Gloucester, Mass., has become pastor of the Baptist church at Portsmouth, N. H. Rev. W. T. Brantly, of Augusta, Ga. has been appointed Professor of History and Belles Lettres in Franklin College, Athens, Ga. Rev. A. Plumley has become pastor of the Baptist church in West Pembroke, Gen. co. N. Y. Rev. P. S. Adams, of South Reading, Mass. has become pastor of the First Baptist church in Newbury and Newburyport, Mass.—Rev. C. Evans, of Saline, Mich. has become pastor of the Baptist church in Edwardsburg, Cass Co. Mich. Rev. G. W. Patch, of Sharon, Mass. has become pastor of the Baptist church in Marblehead, Mass. Rev. J. N. Murdock, of Albion, N. Y. has become pastor of the Baptist church in Lockport, N. Y. Rev. E. Tucker, D. D. of this city, has become pastor of the First Baptist church in Chicago, Ill.

Deaths of Baptist Ministers.

J. Sexton James, near Shanghai, China, April 11.
Philip Taliaferro, Gloucester co. Va., May 11, aged 68.
Moses Gillett, Rome, Oneida co. N. Y., June 4, aged 72.
Gamaliel L. Olds, Bloomfield, Pickaway co. O., June 14, aged 71.
Jacob W. Herndon, Spotsylvania, Va., June 18, aged 64.
Elias Nelson, Jay, Me. June 21, aged 76.
S. M. Rice, Green Oak, Mich. June 26.
Thos. Powell, near Granville, Licking co. O., July 6, aged 88.
Wm. M. Gaskins, Richmond, Va. July 7, aged 28.
Newton Bosworth, Paris, Canada West, July 14, aged 71.
Jonathan Steward, Bloomfield, Me. July 31, aged 79.
John W. Tippett (licentiate) Richmond, Va., Aug. 1, aged 22.
Hampton B. Mathis, Bethel, Green co. Ala. Aug. 13, (suddenly while he was preaching.)
Simeon Crowell, South Yarmouth, Ms. Aug. 25, aged 70.
J. P. Martin, Wayne co. Miss.
Nathaniel Kendrick, D. D., Hamilton, N. Y., Sept. 11
J. H. Brouner, New-York city, Sept. 12, (from a paralytic shock.)

Ordinations.

Joseph Garlick, Beulah, King William co. Va., Dec. 28, 1847.
—— Ormsbee, Newton, Pike co. Ohio, April 8.
Nimrod Sullivan, West Union, S. C., May 20.
Elijah Collings, W. Union, S.C. May 20.
P. P. Kennedy, Aurora, Portage co. O., May 24.
Ralph H. Maine, Tariffville, Ct. May 25.
Jas. Simpson, Mechanicsburg, Champ. co. O., June 8.
John Newlan, Winnsboro, S.C. June 12.
Clayton Chamberlain, Green, Maloning co. O., June 16.
R. W. E. Brown, North Randolph, Ms. June 22.
Nelson Atwood, Delavan, Ill. July 12.
S. U. Ferguson, Erieville, Mad. co. N.Y. June 20.
C. A. Newland, Bingham, Potter co. Pa. July 12.
Thomas H. Fox, Mt. Carmel, Caroline co. Va., July 18.
Isaac Southworth, East Cameron, Steu. co. N. Y., July 19.
James Deloach, Liberty ch. Picken's co. Ala.
William G. Turner, Forest Hill, Louisa co. Va., July 28.
William H. Wines, Coxsackie, N. Y., Aug. 3.
Harvey Goodale, Richmond, Va. Aug. 3.
Ira E. Kenney, Truxton, Cort. co. N.Y. Aug. 9. Bro. K. is settled as pastor of the Baptist ch. at Martha's Vineyard, Mass.
H. B. Gower, Buxton, Me. Aug. 15.
Judson G. Lyman, White Hills, Fairfield co. Ct., Aug. 16.
Calvin C. Moore, Stillwater Village, N. Y., Aug. 30. Bro. M. is to go out as a missionary of the American Baptist Missionary Union, to Arracan.

Churches Constituted.

Clatsop Plains, Oregon, March 19.
Newton, Pike co. O. April 1.
Corner Stone, Amherst co. Va. April.
Winston, near Choctaw, Mi.
Near Mobile, Ala. April 22.
Amherst co. Va. April 24.
Perintown, Clermont co. O. May 13.
Minishillen, Stark co. O. May 21.
Kingsbury, Ind. May 26.
Liberty, Clay co. Mo., May.
St. Mary's Co. Md., June 4.
Tipton, Cass co. Ind., June 10.
Toulon, Starke co. Ill. June 24.
Windsor, Dane co. Wis., June. No. of members 11.
Blue Ridge, Jackson co. Mo., July 10.
Temperate Oak, Tenn., July 19.
Forest Hill, Louisa co. Va. July 28.

Dedications.

Catlin, Chem. co. N. Y. June 28.
Little Miami, O. July 29.
Patten, Me. Aug. 6.

LITERARY NOTICES.

The Jerusalem Sinner Saved: The Pharisee and Publican, &c. By John Bunyan, with his Life by Hamilton. New-York: Robert Carter. Also, *The Greatness of the Soul*, by the same author.

The fact that a work is from the pen of the old tinker of Elstow, is a sufficient guaranty that it will be perused with interest. He is distinguished especially as a Christian *allegorist*, and even as a *theological* writer he stands high among the Puritan Divines. There is a simplicity, pathos, and spirituality in his writings rarely met with at the present day. In these beautiful volumes may be found some of the richest thoughts of the author upon a variety of interesting subjects connected with the salvation of the soul. Some of his appeals to sinners are searching, and we hope that these books will be extensively read, not only by Christians, but by the unconverted.

The Redeemer's Tears Wept over Lost Souls, etc. By John Howe, with the Life of the Author by Rev. Dr. Urwick.

This is another rich volume of Carter's Cabinet Library. Howe was one of the ablest and most godly of the Puritan Divines. In perusing this book, one is carried back to the good old times when piety flourished—when the servants of God were not afraid to speak the truth lest they should offend their hearers.

Memoir of H. Duncan, D. D. By his son, Rev. G. H. C. Duncan. R. Carter.

Dr. Duncan, author of "The Sacred Philosophy of the Seasons," was an able writer, a distinguished philanthropist and a lovely christian. We commend the volume to our readers. It furnishes an example worthy of imitation. The four books mentioned above are handsomely bound, the first three with gilt backs. The last contains a fine steel portrait of the author.

Spiritual Heroes, or Sketches of the Puritans. By J. Stoughton, with an Introductory Letter by J. Hawes, D. D. New-York: M. W. Dodd. pp. 334—12mo.

This is a valuable book, containing a kind of biography of those worthies who suffered for righteousness' sake during the sixteenth and seventeenth centuries.—It is not a continuous history of the Puritans; but contains lively sketches of the leading ones, as well as glowing descriptions of various important events. The work is one of the most attractive of the season. It is adorned with engravings, is printed handsomely on fine paper, each page being surrounded with lines, and is beautifully bound.

Man and his Motives. By G. Moore, M. D. Harper & Brothers. pp. 301—12mo.

This is the 26th volume of the New Miscellany, and contains a philosophical view of the highest powers of the human soul. The work is argumentative and logical, and exhibits great power of thought in the author. All who wish to have their intellects and hearts improved we think will be desirous of reading this work.

Home Influence for Mothers and Daughters. By Grace Aguilar. From the same publishing house. pp. 412—12mo.

A perusal of this work will call into lively exercise those feelings which will make home happy. It is written in a beautiful style, and will be read with great pleasure and profit.

Rollin's Ancient History. Abridged by W. H. Wyckoff, A. M. Illustrated with maps of Ancient Geography and Engravings. New-York: Nafis & Cornish. pp. 550—8vo.

Mr. Wyckoff has performed a good work in bringing the great standard history of Rollin into a convenient form, within the reach of even the school-boy. The task required an immense amount of labor, and we trust the author as well as the enterprising publishers will be well rewarded by an extensive sale of the volume. It is just the thing which is needed for schools, and should be universally introduced into school libraries, and as a class book. It is substantially bound.

"*Cottage Garland*"—"*Bridal Keepsake*"—"*Talbot's Reflections.*"

These are three beautiful miniature volumes, published by C. H. Camp, No. 272 Pearl-street, N. Y. They are full of instructive reading, and are elegantly bound in gilt.

Nursery Songs. By T. Hastings. New-York: M. W. Dodd. Excellent for mothers.

SOUGHT AND FOUND.—A MOTHER'S LOVE.

BY S. C. MERRIGATE.

CHAP. I.—THE PRISONER.

Down seven stone steps, crowned with an iron door, the heavy, sullen footsteps of two men, step by step, with a clank of iron between them, were heard. Dear daylight shed its last sweet beam on that iron door, and for ten long years the last it could bestow on one of those who walked there. But not the sunlight parting sadly with him at that door—for it grew faint to death there—nor the cold cheer of windowless granite, the dull light of the lantern, nor the savage face (more savage in that light) of his conductor, sent any thrill to the young felon's heart, or touched it with one new emotion. Red wrath was in his scornful face, wrath in his proud heart, wrath in his impatient gestures, and on his blasphemous tongue.

"Growl, young tiger! we'll give you a nest of granite, and a steel colar, and a bed, where your tongue may tire before it gets an answer!"

A gnash of his teeth was the young man's only answer to the mocking of his grim guardian.

"He—he—cub! snarl and gibber! I owe you a little, top o' the law's account; and now ye'er here, see if I don't quit the score!" and the brutal keeper gave the gyves a wrench on the wrist of his prisoner, that made him gnash again for very pain.

Clank, clank, tramp, tramp, along a low, narrow, dark passage, flanked on either hand by narrow cells with grated openings into this dismal hall, the train proceeded. Dimly, the haggard faces of old criminals showed through the gratings, some with eager looks, half-hopeful, till the clank of irons told them that the unwonted light came to lead another victim into, not out of, that foul place; and some, with unquenched hate still glaring in their eyes. Long, shrivelled arms, thrust through the bars, now writhed with scornful gestures, now stretched supplicantly to the passers.; and a low chuckle of delight, out of the dark that showed no form or feature, came

from one cell as the clank of chains went by—a fiendish triumph from the " Murderer's Grave," a cell devoted to the last hours of the condemned—for there a lost wretch greeted thus each newer victim as he passed. At the end of this black passage a huge door, whose great bolts sunk in triple beds on the four sides that bounded it, glided back and let them pass; and here, as the gate fell to with a sullen clang, the keeper paused.

Looking into a cell on the right, to which a current of fresh air, and a little imprisoned light came from a deep window, high up out of reach, the jailor shook his head, muttering to himself—"No, no, that's too extravagant; a winder's too nice; he shall go no farther."

A few steps more brought them to a dungeon, where no kind beam had ever found its way, and no sweet breath could come; a low, cold cell, with a grated opening twice as deep as it was broad, where food could only be taken piecemeal through the bars; the very turnkey set not his foot there in his rounds. The cell had been long vacant, and would have remained so now, but for the spite of the official monarch of this cheerless realm; for by a little resistance to the chain that was being fastened on his hands, the prisoner gained that dark ruler's displeasure, which was vented by thrusting him into this den of night. Mockingly the turnkey thrust the young man in, and before loosing the fetters from his prisoner's limbs, he raised the lantern to his face with a black grin, as if it were a joy to gloat over a fellow-being's misery. But he saw something there in the sudden calmness of stern and horrible purpose, that made his own dark features ghastly. A rattle of the chain as it fell from his hand, told of his terror; another, as it arose with the two arms of the desperate youth, and fell with a crash upon the coward's shoulder, told what cause he had to fear!

The blow fell not on his brain, only because he shrunk from it; and before the shackled prisoner could lift his irons for another, the wretch was past his reach: the door was thrown between them, and the courageous officer of the state fired a pistol-shot at random through the grating, and fled, careless of what might have been the result, and determined to tame by starvation the spirit he provoked by brutality. The shot had no effect but to fill with stifling sulphur the narrow cell, and to wring an oath with a cry of regret that his body had not been in its path, from the frantic prisoner.

He sunk where he stood, for in the darkness nothing was dis-

cernible; and, clenching his fetters with his hands, he cursed aloud, and howled till his voice grew weak; then he dropped his head upon his knees, and muttered to himself. One near him could have heard such words as these:

"Ten years! O God! ten years of darkness and stone and iron! Ten years HERE! Forgery! The curse of the withered and heart-scalded, light on the wretch who first invented traffic! and doubly hot on him who made words stand for things, and an ink-blot a horrible significance! Forgery!—they lie! I only wrote the name of my employer, as I had done a hundred times before; and only that I wrote it on my own account, and not his, I must take this!"

His chains rattled with his anger. "It is much," he continued, "that I should counterfeit a petty scrawl, a thing of their invention who use it; but the lying wretch whose whole life is a counterfeit of honor and truth, and God's hand writing, law—fit tool for such sanctioned forgers—has no terrors for him! To counterfeit a smile and the warm pressure of friendship, when the whole heart is black and icy cold, is the daily lie of cursed society, and neither God's justice nor man's revenge has any retribution. Bonds of dues owed from man to man are sacred, and surrounded with terrors; but the hypocrite's prayer and the sycophant's smile, and all the forms and seemings which are bonds on human hearts, may pass current as the winds, and none may say them nay."

Ah, wretched youth, hush! those stones there in the black night, *may* have ears, and thou hast mingled with thy evil words enough of truth, bitter and bitterly said for wrath's sake, to have doomed thee once to a darker fate than thine, though thou hadst been white from all offence, and only inspired by honest good-will and integrity.

"Well," said the forlorn youth, "let the cursed world triumph! I did forge a name, but the base fawning of humility, the craven bow of servile obedience to law or custom, I will not forge or pass. Nay, curse on the law and the law's minions—I can bear! Curse the day that laughs over me—it cannot come here to laugh! Curse man, and beast, and the free air, and all that would mock me, but, for my dungeon fortress, cannot! Curse the friend who ruined me—the grave fools who would have saved—the beggary that made me seek wealth—and the fortune that cursed me with its poison influence! Nay, curse all that is—myself, and all that knew me—the father who begat me—and the moth ——"

A hot hand smiting on his very brain and heart struck dumb the wretch, before his lips could fashion the horrible imprecation. A dew-drop, sweated from his cold cell, struck on his cheek with a rebuke that it should be dry at the memory of his mother, and a pale blue light, a dim phosphorescence from the damp filth of his unused cell, fluttered before him, as if to hint to the guilty youth how closely he treads upon the brink of hell, who, in whatever place he may be, dares to curse his mother. The youth fell mute on his dungeon floor, and a tender voice—the farewell voice of his mother—seemed to sound in his ears as it had sounded when he left their poor home for the great city:

"And now, Willie, my boy, shun wicked company; and if evil suggestions come, remember your poor old mother. God bless you, Willie! Good bye!"

He saw her lift her spectacles to wipe off a tear from her old eyes, as she turned back to her wheel, while he, full of young hope and promise, went forth into the world, and——

CHAP. II.—THE SEARCH.

A woman, leaning on a staff, and covered with a tattered cloak—an old, gray, withered woman—old in years, and very old in heart—rapped at the keeper's door in the ——Street Prison, in the "City of Brotherly Love." A gruff voice bade her in, but the old palsied hand only knocked again when it strove to lift the latch.

"Why can't you come in, and not stand there fumbling and mumbling?"

At last the latch rose, and the poor woman, not unused to such rude greeting, came forward. The jailor, half abashed, muttered something about, "Didn't know 'twas a woman—men bother me—too much company,"—offering at once a wound and apology in his morose way.

"Don't mind me, sir," said the poor woman; "I'm a poor old creature, that has looked in a'most all the dark places that man has made for his brother, sir—a looking for my poor boy, God bless him! Can you tell me, sir, for the love of God and pity of a poor creature like me, if my boy is in this prison?"

"Is the creature a fool or mad?" muttered the man of office. Kicking a chair toward the woman as he spoke, he growled, from habit rather than a will to growl, "There's boys enough here, marm—how should I know?"

"To be sure, dear me, you shouldn't know my poor Willie, and it's likely he's changed. But, could you tell me if there's a lad here named William Biron—or rather, he was a lad ten years ago—brave one-and-twenty—when he left me; and since, I hear he was put into prison somewhere; but he must have changed his name, poor boy, as he did his nature."

The prison-keeper run his eye over a list of commitments, till he heard the last words of the bewildered woman.

"Why, bless you, did you come here to bother me? If you don't know where your boy is—who appears to be a bit of an 'old boy,'—how should you know any thing about it, or I other?"

The penal functionary meant no offence, "but his jocose nature," as he sometimes expressed himself, "would take to fun, just to relieve his office of the *humans*,"—a rare term to be had for a feeling of sympathy. The weak and wasted old woman dropped into a chair from exhaustion and misery, and, with a look of sincere deprecation, which neither her faltering nor his rudeness demanded, she said:

"I beg your pardon, sir: God knows I would never come but for the love of my poor boy."

"But what do you know about him?" asked the jailor, in a subdued tone.

"Ten years ago, sir, he was as good a lad as ever a mother need look at—the sole help of his old mother—for I was old then, sir; and it is misery, more than years, that makes me so much older now. If there was any fault, sir, it was that he felt too sharply the bite of poverty, and the scorn which it will sometimes meet, unjustly; and I fear that was his hurt."

"And he's in prison, eh?"

"Yes, sir, to the shame of my old gray hairs; but I'll tell you what I know, though it breaks my poor heart. Ten years ago I sent him to the city, to try his luck in business; and who he served I can't tell, for he never wrote the name to me nor the business; the dear child was waiting to surprise me. But at last I heard no more from him, and thought he must have died. Searching all the papers I could find, I tried to get a word of him, though it were a bad word. I sold the dear boy's clothes, and advertised him, only I saved the little 'slip' he had when he was a baby. I couldn't bear to part with all, and that was full of dear memories."

And for a moment the grief that made her garrulous, melted to tears, and made her dumb. The jailor was silent, and looked sour, which was a sign that he was touched.

"For all the little I could do, I could get no trace of him," continued the wretched mother, "till once somebody sent me a paper with a passage marked in the dying speech of a murderer, who was hanged in New Orleans—I have it yet. O dear! it's all the trace of my dear Willie I have found!"

She drew from her pocket a little folded bit of leather, worn and tear-stained; and opening it, a fragment of a newspaper was shown, pasted on the inside. "Here, sir, I have carried it long, and the tears I shed have dimmed it some, and my eyes too."

From the dying speech of the murderer, the jailor spelled out, stammeringly, these words: "And if my words can ever reach him, let them warn the last of my young companions in crime, before it is too late—the bright Will Biron—*I* have reached the last step; *he* has reached only the felon's dungeon. When he shall again see the light, I shall have been ten years in ——"

The rest was obliterated.

"Ah!" groaned the poor mother, "that was my boy—my poor Willie—and eight of these ten terrible years have I spent in hunting from prison to prison for him. Now tell me, for the love of God, if he is here!"

"I guess not, marm; I don't see no such name in the pile."

He mumbled over, half to himself, a list of names before him. "John Jones, June 7th—five years, for barn-burning; James Smith *alias* Simpson, July 1st—two years, for house-breaking;" and on through the year all the commitments of the eighth year from the date of his present speaking.

No Willie Biron there, though the mother listened with so much anxiety and desire, to catch his name in that dark list, as once she would to have heard his better fame. Bending forward to take every muttered tone in her falling ears, the absence of the one she sought fell on her heart like a want. She begged the keeper to let her go through the prison.

"It may be he has changed his name, and will know the voice of his poor old mother."

The man could not refuse, rough-hearted as he was; so growling out an ungracious assent, he lighted his lantern, thurst it into

his pocket, and taking a huge bunch of keys from an iron safe, proceeded to lead the way. The aged mother noticed her grim companion no longer; her old eyes glistened, her step was not now so faltering, as she followed on with hope in her worn heart, though often so sorely disappointed.

"O Willie!" she cried, as she entered among the cells, "will you hear the voice of your poor mother, and speak to me if you are here? You needn't shame to be known now. The world may say what it will of you, but your mother loves you. Willie Biron! my poor boy, are you here?" So from cell to cell she went, calling with tremulous voice. Old men wept to hear her, and young men hid their heads to think of their own mothers, forsaken and left to shame and sorrow. But no answer came to give her heart its long and sole desire. Through all the passes of the prison she went, all that the light of day could visit; and now the iron door of the great dungeon lets them in.

She shuddered as the clanging door fell back, to think it possible to find her darling there. The lantern was drawn up from its hiding place, and raised to the grates, as each prisoner was called forward to receive the scrutiny of those tear-wet but searching eyes.

"O Willie—Willie Biron—my boy, my dear boy—are you here in this dark place? If you hear me, Willie, it's your poor old mother that speaks, and you'll answer me for the memory of the time when you were a little child. O Willie Biron, are you here?—Speak, for the love of your old mother who loves you, whatsoever you have done! Let me see you once more! O God, let me see him once before I die!"

She turned, from disappointment after disappointment, her wrinkled face to heaven, and supplicated God to help her. The hard, rough keeper, stood fixed with wonder, and a touch of the human seemed to vibrate in his bosom, for he stood sullenly still and scowled, without fixing his eyes anywhere or moving them—sure mark that such a nature has been humanly stirred. He suffered the lantern to be taken from his hand, by the poor mother whose strange words thrilled the darkest lairs of crime, and started tears where they would never flow but in the dark. Not a doomed felon in that blackest cave of penalty that mocked her, and, alas! not one that answered to her darling's name!

Another blank in the long annals of her awful search; and the poor mother, struck by another blow, went farther into the open air, to wander——whither?

CHAP. III.—SEARCHING ENDED.

Down seven stone steps, topped by that iron door which more than eight years ago received a form it had not let pass out, two persons trod; the one, a kind, good-hearted man, who had superseded the cruel keeper of former times in his office; the other, an aged woman leaning on his arm.

"The man you seek, perhaps, is this way," said the attentive guide.

"God bless you, sir. I shall be happy if it proves so, for I came to this very door near seven years ago, and the man who could not have done less to a robber, wouldn't let me in, and many and many a mile have I walked, by the help of kind charity, only to come back to this place again, and now I am just ready to die, if my hope fails here."

The prisoners, attracted by the light, came forward to their windows, and even among the deepest sunk in crime, there shone some human meaning in the glances they bestowed upon their keeper, for he had sought by kindness to undo the wrongs which hate, the world's scorn, and their own dark passions had done to them.

"Far ahead is a prisoner. I could wish, if you must find your son here, he were the one. When I came here, there was in the foulest dungeon of the prison, a hard, sour man, bitterly taunting every one to whom he was allowed to speak. The former keeper had abused him beyond the measure of his common abuse, and a proud spirit that would not break, only turned from vain revenge to sullen hate. I went into his cell to take off the chains, which had been left, without warrant, on his limbs; and though I spoke with kindness, he trusted me not, but struck me with the manacle from which I had freed him, a very cruel blow. I told him I should not use my privilege, to whip and chain and starve him for it, only what the law demanded should I inflict, and for all private wrongs he had my free forgiveness. He was silent and savage, and for all my notice remained so for days. At last I wrung a reply from him. I asked him to be a man, for he was yet to go among men—

"'A butt for their vile mirth,' he answered bitterly. The ice was broken, and I continued—'But conquer your stained name, and win a good one by a strict life which can be yours through a trust in God—

"'In whose just providence,' he said, 'huge crime walks unrebuked, while little sins are avenged ten-fold.'

"I appealed to every memory, hope, or aspiration that I believed yet lurked, or ever lived in his bosom. They only awoke new tokens of despair, and utter hardness, but at last a thought came to me, and I said, 'Young friend, God keep me and you, as I pity you; but I shudder to think that your fate is not the worst your act may have produced. It may be you have a mother, whose trembling frame hangs over the grave, heavy with agony for a loved son in prison and shame."

"God reward you that you said it, whoever he was," said the poor mother, who, beguiled by her interest in the prisoner, had been led into a vacant cell to hear the story, unconscious of the pause, though eager to test her last hope.

The jailer continued: "The poor youth lifted his pale hands, and smote his breast, exclaiming—

"'O forbear, forbear;—my mother, O my mother!' and I turned me from the sight of his tears to hide my own. That day he consented to let me move him to a better cell, where a little sunlight, a little fresh air, and the waving of green grass about the dungeon window, might be some solace to imprisonment. Since then he has been a growing and generous spirit, contrite and humble, yet not meanly crouching. Ceasing to accuse mankind, or himself bitterly, he waits in patience for the time of his release. He never told his name. It is not that you ask for, on the files of the court. But a few steps now," he said, for they had resumed their walk, "will bring you to his cell."

The great door yielded, as its four-fold, triple bolts fell back. A little stream of light poured across their path from a cell within. The great door closed again with a jar, the cell was opened, and the dimmed eyes of the grief-bowed, and age-bent woman, fell upon a pale, sad-faced young man of about thirty, who lifted his eyes with a faint smile, as the keeper of the prison entered, but turned with an instant's glance of inquiring wonder on the changed form before him. It was but for an instant. The mother spoke.

DENOMINATIONAL DECLENSIONS.

BY JOSEPH BELCHER, D. D.

SOME forty years ago might have been seen, in a village parlor near the centre of England, a social party of Christian ministers; all of whom belonged to the body of Congregationalists, with one solitary exception. That exception was a Baptist pastor residing in the neighborhood, who enjoyed the full confidence of all his brethren, and was invited into more parties than his time would allow him to meet. He was a man of robust and somewhat awkward form, of heavy and solemn tones of voice, and of weighty thoughts and words. He seldom talked nonsense; and what he said was usually the result of careful thinking; and was generally treasured up to be thought of in future days and years. His name was ANDREW FULLER.

The subject of conversation was the fact that some two hundred old, richly-endowed houses of worship, with all their property and endowments, had passed from the Presbyterians, for whose use they had been erected, into the possession of the Socinians, who preached "another gospel," and were now alike without religion and without public sympathy—the very skeletons of what they once were. "And how," asked one of the ministers, "how, brother Fuller, do you account for this sad change?" Shrugging his shoulders, twisting one of the buttons of his coat with his right hand, with a faint smile he replied, in slow, measured, and emphatic accents, "Perhaps, my brother, my answer, were I to give one, might possibly give you some pain; if it would not, I should say that the cause of the change is to be found in infant baptism!" It will be easily supposed that this was a thunderbolt thrown into the camp, and that somewhat of a sensation was the result.—Escape was utterly impossible; indeed it may be suspected that the storm, to one who could so easily direct it, was not unwelcome. "Now, brother Fuller, we really must have an explanation of this matter; for to us the truth of your statement seems impossible." "Well, brethren, I see no difficulty in the way at all. The worthy and pious old ministers used to dedicate their children to God in what they believed to be baptism. In some instances, these chil-

dren became eminent Christians; and then the worthy brethren, in all the piety and the affection of their souls, began to give up their children in baptism to God, and *to the ministry*. Now grace does not run in the blood; and many of these young men, though educated for God from infancy, grew up without religion, and when they entered the pulpits for which they had been trained, they preached a Christless system, and they and their people gradually deserted evangelical truth. The next generation, at farthest, were Socinians." No candid, discerning Christian, acquainted with the ecclesiastical history of England, can doubt the truth of this theory.

There is something indescribably affecting to the Christian parent, that his progeny are the "children of wrath, even as others;" and that no methods he can employ can connect them with himself in covenant with heaven, without the direct exertion of infinite power to change their hearts. It cannot be denied that we have a tendency to cherish the idea of hereditary religion. And perish the hand which now guides the pen, rather than it should discourage Christian effort and parental prayer on behalf of our children; on the other hand, we call for more both of one and the other, because the work is unspeakably desirable, and omnipotence must be enlisted on our side if we accomplish it. But the possession of the whole truth on this subject is beyond all description momentous, lest we should deceive those we most love, and inflict an injury on the cause of Jesus Christ.

We might, if it were necessary, go beyond the pale of our denomination, and see, even now, the working of the supposed existence of hereditary religion, and a connivance at the ancient feeling,—"We have Abraham to our father." We have around us the respectable and amiable society of *friends*, or Quakers. What has led to their present divisions—to the awfully erroneous doctrines believed by very many of them, and to their rapid decline both in this country and in Europe? Ask their best men, and they will tell you that their grand mistake has lain in their "birth-membership," which has injured them from generation to generation, till it threatens their extermination.

It would be easier still to see the working of the evil we lament in the history of the old General Baptists of England, who once numbered among them the Killingworths, the Granthams, the Gales, and many others, whose lives blessed the seventeenth cen-

tury. What brought them to the mere skeleton state in which they now exist? Their low views of Christian doctrine led them on to believe that conversion was easily effected, and that parental influence and example ought to make their children Christians; and they persuaded themselves first, and then their children, that they were so. Young people among them, as among "the standing order" of our own New England a century and a half ago, were encouraged to assume the badge of discipleship, to a very great extent, on the ground of the faith and piety of their parents.

We cannot conceal our fears that in one way or other this incidious principle is at work even among ourselves; and that to the adhesion of not a few unconverted young persons to our churches, we owe the present feeble state of religion in the world. We do not, as a body, deny the strong old fashioned doctrines of human depravity, or of the necessity of Divine influence to convert the sinner; but not a few in our midst soften these claims, or at least cast them somewhat into the shade. It is certainly important practically to remember the doctrine of human accountability, and to feel the importance of means, but to do this it is by no means needful to abandon any part of Divine truth.

If these remarks should lead any of my beloved brethren seriously to contemplate the subject thus introduced to their notice, and to favor the readers of the MEMORIAL with the results of their thoughts and prayers, God may be glorified in the benefits conferred on many. Otherwise it is possible that some farther thoughts, from the same pen, may ask the attention of those who favor these brief remarks with a perusal.

USEFUL MAXIMS.

You must hold intercourse with God, or your soul will die.— You must walk with God, or Satan will walk with you. You must grow in grace, or it is to be feared that you are destitute of it; and you cannot do this, but by appropriating to this object a due portion of your time, and diligently employing suitable means.

Discountenance, both by precept and example, the miserable habit of evil speaking, and all unprofitable conversation. "If any man among you seemeth to be religious, and bridleth not his tongue, that man's religion is vain."

WOMAN.

It is to mothers and to teachers, that the world is to look for the character which is to be enstamped on each succeeding generation; for it is to them that the great business of education is almost exclusively committed. And will it not appear by examination, that neither mothers nor teachers have ever been properly educated for their profession? What is the profession of a woman? Is it not to form immortal minds, and to watch, to nurse, and to rear the bodily system, so fearfully and wonderfully made, and upon the order and regulation of which, the health and well-being of the mind so greatly depend?

But let most of our sex, upon whom these arduous duties devolve, be asked—"Have you ever devoted any time and study, in the course of your education, to a preparation for these duties? Have you been taught anything of the structure, the nature, and the laws, of the body which you inhabit? Were you ever taught to understand the operation of diet, air, exercise, and modes of dress, upon the human frame? Have the causes which are continually operating to prevent good health, and the modes by which it might be perfected and preserved, ever been made the subject of any instruction?"

Perhaps almost every voice would respond—"No; we have attended to almost every thing more than to this: we have been taught more concerning the structure of the earth, the laws of the heavenly bodies, the habits and formation of plants, the philosophy of language, than concerning the structure of the human frame, and the laws of health and reason." But is it not the business, the *profession* of a woman, to guard the health, and form the physical habits of the young? And are not the cradle of infancy, and the chamber of sickness, sacred to woman alone? And ought she not to know, at least, some of the general principles of that perfect and wonderful piece of mechanism committed to her preservation and care?

The *restoration* of health is the physician's profession; but the *preservation* of it falls to other hands; and it is believed that the time will come, when woman will be taught to understand something respecting the construction of the human frame; the philo-

sophical results which will naturally follow from restricted exercise, unhealthy modes of dress, improper diet, and many other causes, which are continually operating to destroy the health and life of the young.

Again, let our sex be asked respecting the instruction they have received, in the course of their education, on that still more arduous and difficult department of their profession, which relates to the intellect and the moral susceptibilities,—"Have you been taught the powers and faculties of the human mind, and the laws by which it is regulated? Have you studied how to direct its several faculties; how to restore those that are overgrown, and strengthen and mature those that are deficient? Have you been taught the best modes of communicating knowledge, as well as of acquiring it? Have you learned the best mode of correcting bad moral habits, and forming good ones? Have you made it an object, to find how a selfish disposition may be made generous; how a reserved temper may be made open and frank; how pettishness and ill-humor may be changed to cheerfulness and kindness? Has any woman studied her profession in this respect?"

It is feared, the same answer must be returned, if not from all, at least from most of our sex:—"No; we have acquired wisdom from the observation and experience of others, on almost all other subjects; but the philosophy of the direction and control of the human mind, has not been an object of thought or study." And thus it appears, that, though it is woman's express business to rear the body, and form the mind, there is scarcely any thing to which her attention has been less directed. C. E. B.

AFFECTION'S CHOICE TREASURES.—Ancient history records, that a certain city was besieged, and at length obliged to surrender. In the city there were two brothers, who had, in some way, obliged the conquering general; and in consequence of this, received permission to leave the city before it was set on fire, taking with them as much of their property as each could carry about his person.—Accordingly the two generous youths appeared at the gates of the city, one of them carrying their father, and the other their mother.

A GOOD DAUGHTER.

A good daughter!—there are other ministries of love, more conspicuous than hers, but none, in which a gentler, lovelier spirit dwells, and none, to which the heart's warm requitals more joyfully respond.—There is no such thing, as a comparative estimate of a parent's affection, for one or another child. There is little which he needs to covet, to whom the treasure of a good child has been given. But a son's occupations and pleasures carry him more abroad: and he lives more among temptations, which hardly permit the affection that is following him perhaps over half the globe, to be wholly unmingled with anxiety, till the time when he comes to relinquish the shelter of his father's roof, for one of his own; while a good daughter is the steady light of her parents' house.

Her idea is indissolubly connected with that of his happy fireside. She is his morning sun-light, and his evening star. The grace, and vivacity, and tenderness of her sex, have their place in the mighty sway which she holds over his spirit. The lessons of recorded wisdom which he reads with her eyes, come to his mind with a new charm, as they blend with the beloved melody of her voice. He scarcely knows weariness which her song does not make him forget, or gloom which is proof against the young brightness of her smile. She is the pride and ornament of his hospitality, and the gentle nurse of his sickness, and the constant agent in those nameless, numberless acts of kindness, which one chiefly cares to have rendered, because they are unpretending but all-expressive proofs of love.

And then what a cheerful sharer is she, and what an able lightner of a mother's cares! what an ever-present delight and triumph to a mother's affection! Oh! how little do those daughters know of the power which God has committed to them, and the happiness God would have them enjoy, who do not, every time that a parent's eye rests on them, bring rapture to a parent's heart. A true love will, almost certainly, always greet their approaching steps. That they will hardly alienate. But their ambition should be, not to have it a love merely which feelings implanted by nature excite, but one made intense, and overflowing, by approbation of

worthy conduct: and she is strangely blind to her own happiness, as well as undutiful to them to whom she owes the most, in whom the perpetual appeals of parental disinterestedness do not call forth the prompt and full echo of filial devotion. J. G. P.

CONVERSION OF PAUL.

In the Acts of the Apostles three distinct accounts are given of the conversion of Paul:—the first, that of the historian, chap. ix. 1—22: the second, in a speech of the Apostle himself, delivered to the people on the stairs of the castle Antonio, xxii. 1—22: the third, in another speech of the same Apostle before king Agrippa, xxvi. 9—20. Paul in his Epistles has made some general allusions to this event: it will be sufficient, in the present instance, to refer to the fullest, Gal. 1. 13—17. Luke, the author of the Acts of the Apostles, was a companion of Paul during a considerable part of his travels and ministerial labors: nor is it without the highest probability, that he is believed to have compiled his apostolic history from the information, and at the instance, of the Apostle of the Gentiles.

We have then FOUR different accounts of the conversion of Paul, which we may fairly ascribe to the same author, and that author the very subject of the relation.

This fact, or phenomenon, in which a perfect agreement will hardly be deemed a gratuitous or unreasonable assumption, will determine this important biblical question—What degree of difference, or apparent discordance, is consistent with real and indubitable harmony, in the writers, or historians, of the New Testament; and will supply a PRINCIPLE, or canon of historical criticism, which may be applied, with great advantage, either to the construction of a general harmony of the four evangelists, or to the reconciliation of any particular portion of their history? S. B.

Be slow to give offence, and be slow to take offence. "If it be possible, as much as lieth in you, live peaceably with all men."

SETTLEMENT OF THE SONS OF NOAH.

A consideration of the primeval state of our race, from the creation to the deluge and immediately after that signal event, is fraught with peculiar interest. Clouds of darkness seem to rest upon the subject. Mythology, with its fragments of fabulous history, comes to our aid; but in many cases it increases the obscurity. Our only true guide in reference to it is the sacred volume, and that is extremely brief. The following is probably the correct view.

We read in Gen. 9: 20, that Noah, soon after he came out of the ark, planted a vineyard. It is probable that this was in the immediate vicinity of Mount Ararat, as nothing is said of removing to another land. It seems that the family first settled there, for Noah not only planted a vineyard, but drank of the wine of it, and the names of his three sons are mentioned as being together after he drank.* After they became more numerous, however, it was necessary to extend their limits, and they began to explore other regions.

In Gen. 11: 2, we are informed that the posterity of Noah journeyed to the east, or from the east. The original will bear either rendering.† We are to understand that before this time they had enlarged their borders, and doubtless wandered in different directions; but how far from Ararat we do not know. It seems that the great body of them were not separated far from each other, else how could such wandering hordes be collected together on the plains of Shinar to build the tower of Babel? They must have gone some distance from Ararat, for that is in a northern direction from Shinar. If they had remained in the vicinity of that mountain, they would have gone south and not east, or from the east. It is probable that they had travelled a considerable distance from Ararat, either south-east or south-west, and when they moved towards Shinar, they went either east or west—it is impossible to tell which, nor is it of much importance to decide that point. The erection of Babel was next commenced, whose object seems to have been to prevent being separated from each other. They wished to have some great central point around which they could perma-

* Gen. 9: 22, 23. † The Hebrew word is מִקֶּדֶם mikkedem.

nently dwell.* But their vain desire was not gratified. The lightnings of heaven smote their tower, and the Lord confounded their language, and scattered them abroad upon the face of all the earth.† It appears that when they came from the ark, they did not intend to be separated—they enlarged their borders when they found it necessary, still the largest portion of them continued together—and finally, before they had wandered a great distance from the place where the ark rested, they formed the plan of building a city large enough to furnish them a permanent residence, or at least, a grand centre around which they could all cluster.

The description of the deluge, and the first settlement of mankind by Moses, was written more than 1450 B. C., and he must have either compiled the history of that and other events from records and monuments preserved in the family of Noah and his sons; or from tradition, which must have been very correct in those early times, in reference to important events, as life was very long, and the circumstances of those occurrences would have to be handed down to Moses by few persons, and those relatives to each other; or finally, the great lawgiver must have received the facts which he presents, wholly from the immediate inspiration of God In either case, it is very certain that he presented a true account and the customs of his ancestors, to which he refers, are undoubtedly delineated with accuracy.

After the confusion of languages, the posterity of Noah dispersed in different directions. In the tenth chapter of Genesis, we have an account of the lands which they occupied.

Japheth and his posterity were to inhabit the "isles of the Gentiles."‡ The term Gentiles is expressed in the original Hebrew by כִּתִּים, Kittîm or Chittîm. It is sometimes translated as a proper name of a place, and sometimes by "isles of the Gentiles," or "isles of the heathen."§

Josephus,‖ Gesenius¶ and others suppose it to refer to the island of Cyprus. The Hebrew term, being in the plural, should be translated Cyprians or Citienses. As reference is made to more than one island, it would be natural to suppose that the islands in

* Gen. 11 : 4. † Gen. 11 : 8. ‡ Gen. 10 : 5.
§ See Jer. 2 : 10; Isa. 23 : 1, 12; Zeph. 2 : 11; Ez. 27 : 6.
‖ Joseph. Ant. 1. 6. 1. ¶ Gesen. Heb. Lex.

the vicinity were intended, i. e. the islands and coasts of Greece and of the Ægean sea. Indeed the term Kittim, in its wider sense, comprehended the islands and coasts of the Mediterranean sea, especially the northern parts.* According to this view, then, Japheth and his posterity inhabited the islands and coasts of Greece and of the Ægean sea. At length they extended their dominions to other northern and western parts of the Mediterranean. Tarshish was the grandson of Japheth.† Ancient Tarshish was doubtless named after him, and inhabited by his posterity.‡ It is thought to have occupied the present site of Cadiz in Spain. It is probable that the nearest islands would be inhabited first. Cyprus, being in the eastern part of the Mediterranean, would be likely to be occupied first, or at least *soon* after the confusion of languages. It is not a very great distance from Shinar and from the main land, it is only about five miles. Some think that it was once united to the continent. It is probable that very soon, means were found to pass to that island and make a settlement. The posterity of Japheth gradually formed settlements along the Mediterranean, until they reached the western extremity, and then moved towards the north of Europe. It is difficult now to ascertain how long it was before they reached the Great Sea, and the exact time when they settled in various parts of Europe.

The Grecians and Romans were the most distinguished descendants of Japheth in ancient times. Greece was settled very early. It is possible that some of the descendants of Japheth went immediately into that country, after the dispersion, and there first commenced a settlement, or at least went into some of the islands bordering upon it on the east, in the Ægean sea, afterwards proceeding to the main land. Josephus says that some of the posterity of Noah passed over the sea in ships and inhabited the islands.§

We learn from Gen. 10: 6—20, that Ham's posterity founded and inhabited (for a time at least) Babylonia and a part or all of what is now called Palestine, and other places more distant.

* See Gesenius as above. † Gen. 10: 3, 4.

‡ It has been a general custom in all ages to name places after distinguished persons. Rosenmueller says that most of the names in Gen. 10, are names of places as well as of persons. Alterth. II. p. 94. Compare Joseph. Ant. 1. 6. 1.

§ Joseph. 1. 5. 1.

Nimrod, the son of Cush, founded the Babylonian monarchy and its celebrated cities. It is difficult to define the precise limits of Babylon and its capital. It probably stood upon the river Euphrates, a little above the union of that river with the Tigris.

According to Gen. 10: 11, Nimrod went out into Assyria, or Ashur went out, and built Nineveh and other cities. The Hebrew will bear either rendering. The former is in accordance with the opinion of Gesenius, Bishop Horne, and others. Nineveh was the capital of Assyria, and probably stood either upon the Euphrates, or Tigris, a short distance above Babylon.* From Gen. 10: 19, we perceive that the Canaanites occupied that region, extending from "Sidon unto Gaza even unto Lasha." Sidon is upon the coast of the Mediterranean, in the northern extremity of Palestine. Gaza is near the southern part of the same country. Lasha, according to Jerome (in Quaes.) was upon the north-eastern shore of the Dead Sea, where Callirhoe stands. These places bounded Palestine nearly on three sides.†

Mizraim was the grandson of Noah, and his posterity directed their course, undoubtedly, towards Egypt. That country was, no doubt, named after him, as the same Hebrew word is used for his name and for Egypt. From the land of Shinar to the nearest part of Egypt was several hundred miles. Two more countries were probably named after Cush, another grandson of Noah.—Professor Stuart has proved conclusively, in the notes to his Hebrew Chrestomathy, that there was, anciently, a Cush Oriental as well as a Cush Southern. Cush Oriental extended east of the Tigris, and comprehended the country between the Caspian Sea and Persian Gulf. It is probable that the descendants of Cush first inhabited this country, and gradually extended their borders through Arabia to the Red Sea—then crossing over to Africa, occupied its eastern coast, and finally penetrated into the interior of Ethiopia. The term Cush seems to be equivalent to *Southern Country*. It was undoubtedly several years before the posterity of Ham wan-

* Comp. Plin. H. N. 5. 6.

† The inhabitants of Babylonia and Assyria in the most ancient times, seem from their languages to have been of Shemitish origin, and though Babylon and Nineveh were founded by a descendant of Ham before the dispersion, probably Babylonia and Assyria after that event, were mostly inhabited by Shem's posterity.

dered into the more central parts of Africa, as the distance is very great.

The posterity of Shem were to inhabit the region "from Mesha to Sephar,* a mount of the east," or, for the last clause, Gesenius translates: ("and beyond even unto) *the mountains of Arabia.*" He supposes Mesha to be Mousa or Mouza, a city and harbor on the western coast of Arabia, not far from Mocha, where Maushid now stands. Thus Mesha would constitute the western border of Joktan's place of residence. The same distinguished scholar supposes Sephar to have been the chief city of the region called Shehr in Arabia, between the provinces of Hadramaut and Oman. The mountains referred to beyond Sephar would be the chain running across the middle of Arabia from the vicinity of Mecca and Medina to the Persian Gulf. According to this view, Joktan's posterity resided in the southern part of Arabia, the nearest point of which was not very far south of Shinar.

The descendants of Aram doubtless resided in the region which received the name of their progenitor. This country probably comprehended Syria, and in its widest sense extended from Mount Taurus—south as far as Damascus, and from the Mediterranean east beyond the Tigris into Assyria.

It is generally believed that the posterity of Shem occupied Western Asia. The Persians, Assyrians, Aramæans, (at least in the restricted signification of the term), Hebrews and part of the Arabians, are believed to have descended from him.

From this general view of the three sons of Noah, it is evident that they went in different directions after the confusion of tongues. Japheth went towards the west, and settled the coasts of Asia Minor and Europe, and finally proceeded to the extreme north and west. Ham went south, and finally reached the central regions of Africa. Shem went eastward, and eventually his posterity reached India and the other eastern and northern countries of Asia. EDITOR.

* Gen. 10: 30.

UNPROFITABLENESS OF SERMONS.

One reason why the preaching of the Gospel seems foolishness to many who hear it, is, that they see its truths singly and detached. Christianity is not studied by such persons at home; they neither *read* nor *think* upon the subject; and all they know of the matter, is collected from a sermon accidentally heard. But a sermon, in the nature of the thing, can be only a partial exhibition of divine truth. We should compose a *treatise*, and not a *sermon*, were we to digress into the proof and illustration of every collateral subject to which we should find it necessary to refer, and to trace every separate topic through all its ramifications, and to shew its bearings and connections with all other truths; in short, to deliver, in every discourse, a complete system of divinity. Is it any wonder then, where that general knowledge is wanting, for which a preacher must often give his hearers credit, that the truths delivered in a sermon should fail to interest or affect, and that their excellence and beauty should be undiscerned? For, the excellence of the Christian scheme can then only be properly perceived when viewed in the *whole*, and not in *parts*; consequently they only are likely ever to attain a sight of this excellence, who will be at the pains of viewing it in all its extent and harmony. Whoever refuses the labor necessary for that end, should, at least, have the modesty to suspend his judgment, and confess his incompetence.

Let an ignorant person, who never saw a watch, and knows nothing of its use, have its several parts spread out before him; what utility or beauty will he discern in them? But put the parts together, and let him see them in their mutual relation and subservience to one another, and in the general effect which they are intended to produce, and then he will be struck with admiration both of the beauty and utility of the work.

COMMON PLACE BOOK OF A PASTOR.

Render to each the affectionate respect which always belongs to age, and character, and station. "For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another."

ANECDOTE OF REV. JOHN LELAND.

At one period of the ministry of this good man, he was considerably annoyed by an Universalist minister, who endeavored in every possible way to draw him into controversy, but entirely without effect. At length, as the worthy pastor was riding along, finding a crowd around the shop of the village blacksmith, he turned his horse in that direction, and saw the Universalist minister addressing his neighbors, boasting of the inability of Mr. Leland to hold an argument with him. Not a few questions were proposed to Mr. Leland on the subject, to which he returned mild and ready answers. At length the preacher of error asked, in a tone of triumph, why he had neglected to answer several notes addressed to him, challenging him to a discussion on their differences. The worthy old minister, who had hitherto never touched the subject now feeling that he must "answer a fool according to his folly," said with great mildness, "Sir, when I was a lad, my father used to say to me, 'John, never kill a skunk; for even when dead, it will be but a skunk still.'" The result was decisive; the Universalist was silent, and such was the tone thus given to public opinion, that the poor Universalist was compelled to leave the neighborhood.

DIVINITY TAUGHT BY AFFLICTION.

A minister was recovering of a dangerous illness, when one of his friends addressed him thus: "Sir, though God seems to be bringing you up from the gates of death, yet it will be a long time before you will sufficiently retrieve your strength, and regain vigor enough of mind to preach as usual." The good man answered: "You are mistaken, my friend; for this six weeks' illness has taught me more divinity than all my past studies and all my ten years' ministry put together."

ADVERTISEMENT OF A LOST DAY.

BY MRS. SIGOURNEY.

Lost! lost! lost!
A gem of countless price,
Cut from the living rock,
And graved in Paradise.
Set round with three times eight
Large diamonds, clear and bright,
And each with sixty smaller ones,
All changeful as the light.

Lost,—where the thoughtless throng
In fashion's mazes wind,
Where trilleth folly's song,
Leaving a sting behind;
Yet to my hand 'twas given
A golden harp to buy,
Such as the white-robed choir attune
To deathless minstrelsy.

Lost! lost! lost!
I feel all search in vain;
That gem of countless cost
Can ne'er be mine again;
I offer no reward,
For till these heart-strings sever,
I know that Heaven-intrusted gift
Is reft away forever.

But when the sea and land,
Like burning scroll have fled,
I'll see it in His hand,
Who judgeth quick and dead;
And when of scathe and loss,
That man can ne'er repair,
The dread inquiry meets my soul,
What shall it answer there?

MONTHLY RECORD.

MISSIONARY INTELLIGENCE.

Mrs. Johnson, wife of Rev. J. Johnson, missionary of the American Bap. Missionary Union, at Hong Kong, China, died June 9th. Miss P. T. Young, late missionary of the Am. Bap. Free Miss. Society, has recently died at Hayti, the scene of her labors. An interesting meeting was held Sabbath eve. Oct. 8, in the Bowdoin Square Church, Boston, in reference to the departure of several missionaries. The following missionaries were present: Rev. S. S. Day, who, with health partially restored, returns to the Telogoo Mission in Southern India; Mrs. E. W. Brown, who goes to rejoin her husband at Sibsagar in Upper Assam; Rev. Lyman Jewett, who accompanies Bro. Day, and is to labor at Nellore; Rev. Henry L. Vanmeter and lady, who are to be stationed at Akyab in Arracan; Rev. Calvin C. Moore and lady, who go to Sandoway in Arracan; Rev. Judson Benjamin and lady, who are to labor in Tavoy. Brethren Anderson, Peck, Chase, Neale, Church and Colver took part in the exercises.

ITEMS.

Rev. Dr. Sears, late President of Newton Theological Institution, has become Secretary of the Board of Education of Massachusetts, and Rev. Dr. Pattison, late of Covington, Ky., has been elected Professor of Christian Theology in his place, the office of President being abolished.

We think that Dr. Chase ought to have been elected to that station; indeed we have ever regretted that he left it. At the same time we have the highest opinion of Dr. Pattison's qualifications for the place.

The Rev. Dr. Burns, of London, who a few months ago visited this country from the General Baptists of England, has since his return published a small but well written volume descriptive of his tour. Its general spirit is exceedingly kind, and his statements usually accurate. There are exceptions to this remark, arising partly from his having made up his mind on some subjects before he saw our country, and partly from the fact that he was not long enough with us to collect accurate information about some things on which he speaks with great confidence.

The Baptists in Scotland.—It is well known that both in Scotland and in Ireland, for very many years our denomination declined, till it was well nigh extinct. This was the result of a system nearly identical with the *Campbellism* of this country. Latterly, however, symptoms of revival are visible; the spirit of controversy is gradually dying away; and a few vigorous and devoted brethren have formed "The Baptist Union of Scotland," who, notwithstanding every difficulty, resolve—

"That the great object of the Baptist Union of Scotland being to spread the gospel in the larger towns and populous districts of Scotland, and to assist small Churches in supporting the ministry of the word, it has never been deemed necessary to require any confession of faith from brethren, understanding that all hold the fundamental doctrines of the gospel; seeing no reason to change this opinion,

the meeting decline entering upon any doctrinal discussion, and agree, in dependence upon the grace and strength of Christ, to prosecute their work as before."

The September number of "The Evangelist," a small monthly paper published by this energetic Union, lies before us, giving an account of its annual meetings held in Edinburgh, August 1st and 2d, when sermons and addresses were delivered which excited lively interest; the attendance surpassed the expectations of the brethren; activity and union characterize the churches; a Glasgow Baptist Tract Society has been formed; the fifteen churches who communicated to the Union, reported a clear increase during the last year of rather more than five per cent on their former number. In these churches there were baptized 158, received by letter or profession 99; decreased by death 16, by exclusion 12, by removal or withdrawal 65; making the clear increase 170. The whole number of members in these fifteen churches is 1,044. A small college is sustained for the education of the ministry. Our brethren have resolved on the publication of a weekly newspaper.

Rev. Dr. Howell of Nashville, Tenn., has retired from his editorial connection with the Tennessee Baptist, and Rev. J. R. Graves is to be the sole editor. The paper is exerting a wide and salutary influence.

MINISTERIAL CHANGES.

Rev. R. K. Bellamy, of Danbury, Ct., has become pastor of the Baptist Church at Chickopee Falls, Mass. Rev. B. F. Bradbrook has resigned his office as pastor of the Baptist Church in Davenport, Iowa, and become General Agent for the Home Mission Society in Iowa. He has entirely lost the sight of one eye, and partially that of the other. Rev. Mr. Tolan, of Easton, Pa., has become pastor of the Baptist Church at Morristown, N. J. Rev. E. E. L. Taylor, of the Pierrepont street Baptist Church, Brooklyn, L. I., has resigned, and is to be pastor of a new interest in South Brooklyn. Rev. R. F. Merriam, of Richmond, Me., has become pastor of the Baptist Church in Searsmont, Me. Rev. S. Graves, late tutor in Madison University has become pastor of the Baptist Church in Ann Arbor, Mich. Rev. J. Hartwell, D. D., has resigned the Professorship of Theology in Howard College, Marion, Ala., and Rev. T. F. Curtis, of Tuscaloosa, has been chosen to take his place. Rev. W. F. Broaddus, of Va., has become pastor of the Baptist Church in Shelbyville, Ky. Rev. S. B. Randall, of Woburn, Mass., has become pastor of the Baptist Church in Andover, Mass.

REVIVALS.

Galilee, Amite co. Miss., 21 added to church; Rappahannock, Va., 36 professed religion; Gibeon, Va., 40 obtained hopes; Fairfield, Va., 24 indulged hopes; Rock Spring, Maury co. Tenn., 36 hopefully converted; Mount Lebanon, Tenn., 30 conversions; Antioch, Ga., 26 baptized; Smyrna, Ga., 25 added; Cuthbert, Ga., 44 baptized; Rama, Ga., 29 baptized; Little Saltketcher ch., S. C., 20 baptized; Red Oak Grove ch., Edgefield Dist. S. C., 26 added to ch.; Denmark, Ten. 60 to 70 conversions; Mulberry, Tenn., 24 baptized; Elim, Tenn., 61 baptized; Smith's Fort ch., Tenn., 40 baptized all at one time; Unity ch., Tenn., 61 conversions in Aug.; Galilee, Miss., 35 baptized; Salem, Miss. 30 baptized.

Deaths of Baptist Ministers.

B. L. Barnes, Canton, Miss.

Ordinations.

L. Normandeau, Montreal, Canada. He was formerly a Catholic priest. He is now connected with the Grand Ligne Mission.
A. J. Bingham, Hamilton, Madison co., N. Y. Aug. 19.
B. B. Gibbs, Ithaca, Tomp. co., N. Y., Aug. 29.
Geo. J. Johnson, Trenton Falls, Oneida co. N. Y., Aug. 30.
Lorin Wade, Freetown, Cor. co., N. Y., Sept. 5.
Geo. Darrow, Greenport, L. I., Aug. 30.
E. S. Dulin, Baltimore, Md., Aug. 31.
David E. Peck, Clifton Park, N. Y., Sept. 6.
Albert Baldwin, North Wrentham, Mss. Sept. 12.
Wm. M. Murphy, Liberty, Sullivan co. N. Y., Sept. 20.
Henry L. Van Meter, Philadelphia, Pa. Sept 28, as a missionary to Arracan.
Samuel J. Smith, Philadelphia, Pa., Sept. 28, as a missionary to Siam.
Lyman Jewett, Boston, Mass., Oct. 6. Bro. Jewett is already on his way to Madras as a missionary of the Am. Bapt. Miss. Union.
L. D. Royce, Thomaston, Me., Oct. 17.

Churches Constituted.

Wiscassett, Me., June 8.
Fairview, Iowa, Aug. 17.
Oxford, N. C., Sept. (15 mem.)
Rockford, Surry co., N. C., Sept. 2.
Cherry, Sullivan co., Pa., Sept. 12.
Hampshire co., Va., Sept. 23.

Dedications.

St. Louis, Mo., Aug. 13.
Wilkesbarre, Pa., Sept. 13.
Utica, N. Y. (Broad-st. ch.) Sept. 30.
Danvers, New Mills, Oct. 18.

LITERARY NOTICES.

Neal's History of the Puritans, or Protestant Nonconformists. Edited by John O. Choules, D. D., with nine Portraits on steel. In two volumes, of more than 500 pp. each, octavo. Harper & Brothers.

Protestants will always love to contemplate that great moral warfare which occurred in the 16th century, between religious freedom and spiritual despotism.—The struggle was long, severe and bloody, and for a time it seemed doubtful whether truth would prevail or be crushed forever beneath the powerful and malignant "man of sin;" but finally, to the great joy of every christian, the contest turned in favor of holiness, and the "beast" was compelled to retire with deep chagrin and permit the standard of the cross to be erected upon many of his mightiest bulwarks.

Wickliffe, Huss, Melancthon, Luther, Calvin, and the other pioneers of the reformation, as well as the later Puritan divines, will always be held in the highest estimation by those who respect the rights of conscience.

In the work before us is given a faithful account of the commencement of the reformation in 1517, and its triumphant progress down to the revolution in 1688, by which in England, though the Episcopal form of church government was established and obtained a permanent preeminence, that superiority was made easy to other denominations by security from interruption in reference to their

religious affairs, and by an equality between them established by "The Act of Toleration."

After the time of Luther, the Puritans, though delighted with what that champion and his coadjutors effected, still panted for greater separation from the church of Rome. They toiled and suffered much, and were in many cases martyrs to the cause which they so nobly advocated. These trials and sufferings are particularly described in this history. It is one of the most interesting and valuable works to Protestants, and especially to Baptists within our knowledge. It should form a part of every Baptist library. Mr. Neal was himself a Protestant Dissenter and divine, and was well qualified to describe the labors of his ancestors and cotemporaries in the cause of religious freedom.

In the commencement of Vol. I, a biographical sketch of Mr. Neal is given. In the latter part of Vol. II, a very valuable history of the Baptists and Friends is presented, describing their persecutions from A. D. 1370 to 1600. An Appendix is also added, presenting the creed and various other important facts in reference to the church of England. The whole closes with a general index. Dr. Choules has well performed his part. The notes which he has added are valuable. The mechanical execution is excellent, and we most cordially commend this standard work to our patrons.

Principles of the Interior, or Hidden Life. By F. C. Upham. New-York: Harper & Brothers. pp. 396—12 mo.

This is an able discussion of the doctrine of *assurance.* If we had room we should like to discuss some points in the Professor's arguments, which we think to be vulnerable. All, however, who wish to peruse as thorough and philosophical a defence of *Perfectionism* as could well be given, had better obtain this work.

Thankfulness—A Narrative from the Diary of Rev. Allan Temple. New-York: Harpers.

This is a very entertaining and useful book, consisting of sketches from the diary of Mr. Temple, illustrating a submissive and thankful spirit under the most afflicting circumstances. If you wish to feel and weep, read it.

McCheyne's Letters from the Holy Land. New-York: R. Carter.

The author was sent out by the Church of Scotland in 1839, to inquire into the state of the Jews. The work contains a kind of history of Palestine, and makes a very interesting No. of the Cabinet Library.

The Person and Work of Christ. By Sartorius. Translated from the German by Rev. O. S. Stearns. Boston: Gould, Kendall & Lincoln.

This is a brief but able and evangelical defence of the divinity and atonement of Christ.

We have received from the Amer. Baptist Publication Society, Philadelphia-"Closing Scenes, or Death Beds of Young Persons"—also Remington on Communion, translated into French—Pengilly's Guide to Baptism, translated into German—An Exposition of our views on Baptism and a Chronological table in French. These are all valuable, and will be circulated widely by the Society.

Baptist Colleges and Theological Institutions in the United States.

Name.	Place.		Presidents.	Founded.	Instructers.	Graduates.	Ministers.	Students.	Vols. in Lib's.	Commencement.
COLLEGES.										
Waterville College,	Waterville,	Me.	David N. Sheldon, D.D.	1820	7	210	70	70	7,000	Second Wednesday in August.
Brown University,	Providence,	R. I.	Francis Wayland, D.D.	1764	8	1,496	474	141	26,000	First Wednesday in September.
Madison University,	Hamilton,	N. Y.	Nathaniel Kendrick, D.D.	1819	9	157	130	144	4,600	Third Wednesday in August.
Columbian College,	Washington,	D. C.	Joel S. Bacon, D.D.	1821	5	122	?	75	7,000	First Wednesday in October.
Richmond College,	Richmond,	Va.	Robert Ryland, A.M	1832	4	–	–	66	1,200	
Wake Forest College,	Wake Forest,	N. C.	William Hooper, LL.D.	1838	3	12	6	60	4,700	Third Thursday in June.
Mercer University,	Penfield,	Ga.	John L. Dagg, D.D.	1833	5	?	?	31	2.000	Second Wednesday in July.
Howard College,	Marion,	Ala.	S. S. Sherman, A.M.	1841	6	?	?	108	1,500	Last Week in July.
Union University,	Murfreesboro',	Tenn.		1840	3	–	–	20	500	
Georgetown College,	Georgetown,	Ky.	Howard Malcom. D.D.	1829	5	34	18	118	4,000	Last Thursday in June.
Granville College,	Granville,	Ohio.	Silas Bailey, A.M.	1832	4	46	20	80	3,000	Third Wednesday in July.
Franklin College,	Franklin,	In.	George C. Chandler, A.M.	1844	4	1	–	75	500	First Thursday in August.
Shurtleff College,	Upper Alton,	Ill.	W. Leverett, A.M. *pro tem.*	1835	4	7	2	61	1,500	Fourth Thursday in July.
Baylor University,	Independence,	Texas.	Henry L. Graves,	1845	2	–	–	80	200	
Total, 14					70	2,087	720	1,131	63,700	
THEOLOG. SCHOOLS.			Senior Professors.							Anniversary.
New Hampton,	New Hampton,	N. H.	Eli B. Smith, A.M.	1825	2	?	?	36	2.000	Third Thursday in August.
Newton Theol. Institution,	Newton,	Mass.	Barnas Sears, D.D.	1825	3	137	137	33	4,000	Third Wednesday in August.
Madison Univ., Theol. Dep't.	Hamilton,	N. Y.	Nathaniel Kendrick, D.D.	1820	4	133	124	39	2,250	Third Thursday in August.
Furman Theol. Seminary,	Fairfield Dis.	S. C.	J. C. Furman, A.M.	1835	3	30	30	30	1,500	Third Monday in June.
Mercer Univ., Theol. Sem.	Penfield,	Ga.	John L. Dagg, D.D.	1833	3	?	?	3	1,000	Second Wednesday in July.
Howard Theol. Institution,	Marion,	Ala.	Jesse Hartwell, A.M.	1843	2	?	?	10	1,000	Last Week in July.
Western Bap. Theol. Institu.	Covington,	Ky.	R. E. Patison, D.D.	1840	4	9	3	18	2,000	Third Wednesday in June.
Kalamazoo Theol. Seminary.	Kalamazoo,	Mich.		1846						
Total, 8					19	309	294	150	13,750	

Baptist Colleges in British Provinces.

Name.	Place.	Presidents.	Instructers.	Students.	Vols. in Lib's.
CANADA.					
Baptist College,	Montreal,	J. M. Cramp, A.M.	3	30	3,000
NOVA SCOTIA					
Acadia College.	Horton,	John Pryor, A. M.	3	67	1,500

Baptist Colleges in Great Britain.

Name.	Place.	Pre . nts.	Found'd	Students.
Bristol,	Bristol,	T. Crisp, D.D.	1770	22
Horton,	Bradford,	James Acworth, DD. LL.D.	1804	29
Pontypool,	Wales.	T. Thomas,	1807	16
Stepney,	London,	Wm. Jones,	1810	16
Accrington,	Accrington,	D. W. Griffiths.	1841	10

SAREPTA.

[See Plate.]

This place is mentioned in the seventeenth chapter of the first of Kings, where it is called "Zarephath, which belongeth to Sidon." It is again mentioned in the New Testament by St. Luke, as "Sarepta, a city of Sidon." Josephus says it was situated between Tyre and Sidon. Some ruins still exist, which mark the site of this ancient city, and their situation near the sea, agrees so accurately with the descriptions given of it by Josephus, and other early writers and travellers, that its identity is almost unquestionable. It is memorable as the spot to which the prophet Elijah was directed to flee for refuge, by "the word of the Lord," during the terrible drought in the reign of Ahab. Here were performed those two interesting miracles, for the poor but compassionate widow, so simply and touchingly recorded in the word of God. These associations have rendered Sarepta holy ground. As the eye glances over its ruins, the mind wanders back to those hallowed days, when men enjoyed the sublime and holy privilege of direct intercourse with the High and Holy One, who inhabiteth Eternity. Mysterious and terrible communion! elevating its favored possessor almost above the level of mortality! At the bidding of "the word of the Lord," the God-inspired messenger stands before kings, who tremble and pale at his fearless denunciations or terrific prophecies. At the voice of the Heaven-gifted One, the departed soul returns to its former tenement of clay. A word from the prophet, and the cruise of oil and handful of meal are rendered inexhaustible for the supply of the poor widow, her son, and the man of God.

An Arab village, about a mile from the former site, preserves yet the name of Zaraphet.

SWEET WYOMING'S DAY OF SORROW.

In the interior of Pennsylvania, upon the shores of the Susquehannah, lies a valley whose beauties are scarcely surpassed by the fabled wonders of Tempe itself.

In our rambles hitherto, we have visited many hallowed spots, looked down upon delightsome prospects, and held communion with the "genius loci" of regions made sacred by classic song, or awful by martial prowess; but we never saw any thing yet that more than equalled the picturesque charms, the storied legends of "Sweet Wyoming."

The highlands of the Hudson are justly celebrated for their grandeur, but the highlands and lowlands of the Susquehannah certainly surpass them. This "crooked river" (for such is the Indian signification of its present name) is broad, rocky, and in places shallow, and is consequently unnavigable for steamboats, and therefore less known to the travelling world than it otherwise would be. Its valleys are more fertile than that of the Hudson, and its mountain barriers clothed in wild unscared forests, are more majestic even than the Palisades.

Should Irving mount a raft, and, with the thousands that descend the river every spring, float from the North Branch to tide water, the world might be blest with another volume of sketches; sketches of scenes, character and customs, that would even surpass the jewelled volume we now possess.

Some miles east of the valley rises a bold projecting cliff named "Prospect Rock." From this observatory, Wyoming is seen stretching some twenty miles in length and ten in breadth, embosomed in an amphitheatre of hills, irrigated by a broad river, dotted with villages, and presenting at a glance the combined beauties of nature and art—sloping hill-sides and dead-level flats, smoking steam-mills and yawning coal mines, rich farms, elegant tenements, church spires, and literary institutes. It seems a picture of silver on convass of gold. The river breaks into the valley through a rugged chain of mountains on the north, and passes out through a similar chain on the south. Along its banks, at different intervals, are the villages of Pittston, Wilkesbarre, New Troy, Kingston and Plymouth.

Campbell has written a poem (Gertrude of Wyoming) which is generally applied to this section of country, but in truth has no more to do with its history or scenery than with "sleepy hollow." Campbell never saw the place, and his ideas of American localities may have been but little better than Byron's, in whose memoranda we find this expression: "*Albany which is near Washington.*" Familiar with the hillocks and fish ponds of the "sea-girt isle," having never gazed upon the wide and wild expanse of western scenes, the poet could better describe the "Pleasures of Hope" than those of vision.

But though Campbell never visited the place, others, not inferior to himself, have performed pilgrimages thither, drawn forward by its poetic and historic fame. Mrs. Sigourney has trod its soil and sung in its praise, and a year or two before his death Dr. Chalmers looked down upon its glories. To his eye for the beautiful, to his taste for the grand, how enchanting must have been the scene!

In the midst of the plain rises a pyramidal monument of granite. What means it? By whom, and for whom, was it erected?

> "And must I change my song? and must I show,
> Sweet Wyoming, the day when thou wert doomed,
> Guiltless, to mourn thy loveliest bowers laid low!
> When, where of yesterday a garden bloom'd,
> Death overspread his pall, and blackening ashes gloom'd!"

The monument was reared by the ladies of the place. It stands a proof of female patriotism—a memento of the white man's sufferings, and a witness to the red man's cruelty.

About 1830, a farmer by accident struck upon the contents of a vast grave. Quantities of bones were disinterred, all bearing the marks of violence; some rudely broken, others pierced by bullets, and skulls chipped by the tomahawk. On this spot stands the monument. But those bones! Those shivered limbs and broken skulls! We have gazed for hours upon those bones, and handled them with our hands. Could they again stir with life—could those hollow sockets gleam with the agony that once thrilled them, and those mouths now sprinkled with death-dust repeat things seen, heard and suffered, to what a chapter of woes should we listen! But the dead man's attribute is silence, his legacy to the living, the page of history. To this we refer.

We have already described the place as graced with all the blandishments of art and industry. 'Twas not always thus.—Time was when the Indian roamed monarch of the soil—the mountains supplied him with game, the streamlets with fish, and the rich bottom land with corn. In process of time the white settlers came in, chiefly from Connecticut, rival interest sprang up, forts were erected, and skirmishes with the natives were not unfrequent. But in this as in every other case, civilization gained the ascendant, and the aborigines were gradually withering away.—The revolution of '76 broke out, and at that time settlers were scattered throughout the entire valley, the largest collection of rude abodes numbering however but twenty-one, on whose site now glitters as beautiful a village as ever feasted the eye of man.

The Indians, ever ready for carnage, and the British incensed because troops had been furnished from this section, formed a band of four hundred savages, with four hundred regulars and tories, who marked the vale for their prey, and howled in pursuit as howls the wolf upon the track of the lamb. This barbarous troop marched from Niagara to Tioga Point on the Susquehannah, and thence dropped down the river on rude floats, and landed at the head of the valley. The whites were commanded by Butler, the Indians by the "Monster Brant."

Apprised of their approach, the inhabitants took refuge in "Forty Fort," so called from the fact that forty men had once defended it. This was their strongest hold, and where it stood now stands a commodious church. After the lapse of a few days, worn with anxiety, solicitous for their dwellings and harvests, wavering between hope and fear, the men, to the number of three hundred and sixty-eight, sallied forth in quest of the enemy.

On the 3d of July 1778, the little army of husbandmen, their forts, their homes, their wives and children left behind, posted up the river in search of the foe, not knowing his exact force or whereabouts. On they moved, drawn forward by retreating scouts, every step carried them farther from safety and nearer to death. When some miles up the river, entangled by a swampy growth of matted alder vines and pigeon berry, "quick as flash from smitten steel," pealed the dreadful war-whoop upon their trembling ears. Eight hundred against three hundred and sixty-eight! The savages rushed upon them, turned their flank and closed in upon

the rear. For a moment they bore the shock as the reed endures the blast, then wavered, scattered, fled, their fierce enemies upon their heels. Mercy's sun shone not upon Wyoming that day.—Every man that was overtaken was shot or tomahawked, and from the point of attack to the Fort stretched a dark line of corses. The Fort capitulated, on condition they should not take up arms hereafter, nor be further molested by the enemy. No sooner were the enclosures opened, than savages, soldiers, and Tory neighbors, commenced and finished the work of death and pillage.

The battle was north of the Fort: the chief settlements stretched down the river towards the southward. In these scattered homes a part of the inhabitants had lingered, chiefly those unfit for service, and now waited with intense anxiety the result of the battle. When the howls of the approaching victors, mingled with the wails of dying fathers, husbands and brothers, came booming in upon them, mothers snatched their babes, and followed by the aged, dashed forth into the wilderness, seeking safety in flight. Every unmurdered being flew to the mountains, and that night looked down upon their homes wrapped in flames, and listened to the orgies of savages gorged with the blood of their kindred,

> "While fiendly rang their voice of glee,
> At hopeless, nameless misery."

The survivors, with few exceptions, set their faces for the east, and the dismal swamps they passed were called, in view of the circumstances, *the shades of death*, which name they retain to this day.

One incident of the day we must not omit. In the general fight, two men threw away their arms, plunged into the river and swam to an island, where they concealed themselves in flood-wood.—Several of the enemy followed. At length one of them was discovered by a white man, a tory, and *his own brother*. Perceiving his situation, he came forth, threw himself at his brother's feet, appealed to his fraternal sympathies, begged for his life, and promised to be his servant while he lived if he would but spare him. "This is all very nice," the armed man replied, "but *you are a rebel*," and shot him to the heart.

The other man, concealed near by and hearing the whole, subsequently escaped, and reported the more than savage deed.

Afterwards the bodies of the slaughtered victims were gathered together and thrown into a common grave—hence these bones—hence the monument—and this is the tragedy of Wyoming; planned, be it remembered, by Englishmen, and executed in part by the same and in part by other savages. Campbell's muse is hushed, he will sing no more of wars nor of Gertrude; but when another poet shall look down from "Prospect Rock," and strike his lyre in memory of the vale below, we do hope his harp will utter sterner notes than "Gertrude's" whimpering voice. Why did not the poet condemn these murderous deeds, and with the fire of his indignation scorch the names of those British officers who projected this scheme of heartless cruelty? There's nothing of this.

"Nought but the woodland and the pleasing song,"

Nought but soft savory fiction.

We are familiar with Philip's war, in which every eleventh man of New England was cut off, and six hundred houses burnt, in one year. We have followed the footsteps of Mrs. Rowlandson, carrying her wounded child, moaning at every breath, "*Mother, I shall die, I shall die!*" We read the captivity of Mrs. Williams, 'till our flesh has crawled upon our bones. We have stood upon the pebbled bank of Bloody Brook, and gazed upon its ripples 'till we fancied we saw reflected the chief's feather and the glitter of his hatchet, but we never read aught that surpassed the cold-hearted cruelty of the Wyoming massacre.

There is a rock in the vale yet to be seen, covered with blotches, on which the victims' brains were dashed out, and by this 'tis said were caused the indelible crimson stains.

Such are the beauties—such the tender mercies—such the glories of war, waged by the white man or the red, by savage or by civilized humanity.

Sir Matthew Hale, one of the brightest ornaments of the English jurisprudence, who was most scrupulous and exemplary in the discharge of the duty of social prayer, records it, as the result of long observation, that he could generally measure his secular success by the manner in which he discharged these duties to his Maker.

ORIGIN OF MUSIC.—JUBAL.

THE term *music* had a much more comprehensive signification in ancient times than it has at present. It included dancing, gesture, poetry, and sometimes the aggregate of all the sciences. Hence philosophers were accustomed to speak of music human, divine, terrestial, celestial, active, contemplative, enunciative, intellectual, and oratorical. Many passages of the ancient writers upon the subject, are wholly unintelligible, unless we understand them as including, in the term, these ideas.

Some also in modern times have similar conceptions. The Chinese speak of music as the science of the sciences—as the means of acquiring, and as lieing at the foundation of every other species of knowledge. The union of Cadmus and Hermione in marriage, would seem to present all the sciences as having received their birth by the combined influence of music and letters. Rosseau says that music is the art of combining tuneable sounds in a manner agreeable to the ear. Aristides Quintilianus defines it to be the art of finding the beautiful and decorous in musical tones, and in their measure. Pfeiffer, a noted German writer, says that those seem to be about right, who think we shall never arrive at certainty in reference to ancient music in general, and especially in reference to that of the ancient Hebrews. It is indeed difficult; but there are some facts which it may be interesting to consider, and which will throw light upon the subject.

It is possible that music may be the oldest of all the fine arts. It is supposed by some to have been invented by the *Muses*.—Kircher derives the term, indicating the art, from an Egyptian word, believing that music began to be cultivated first, after the deluge, in Egypt. It is thought that vocal must have preceded instrumental music. In the earliest times, a difference in the tones of the human voice must have been discovered, as well as a variety of notes among birds. Many of the ancients attributed the invention of the art to the Egyptian Mercury. Others said that the Greeks received it from Cadmus, when he fled from the court of Phœnicia, carrying *Hermione* or *Harmony*. In Plutarch's dialogue on music, Lysias says that it was invented by Amphion. In another place, Soterius informs us that Apollo invented it, and in a

third place he seems to give the honor to Olympus. Following these supposed inventors were Chiran, Demodocus, Hermes, Lycurgus, Thales and Thamyris, who are said to have invented something in reference to it. Most of these musicians lived before the time of Homer.

Rosseau informs us that in none of the numerous works, which he had consulted on the subject, had the derivation of the word music, or the inventor of the art, been settled to satisfaction. He supposed that the cries of nature must have suggested music before language was invented.

This is its probable origin, though we have not absolute proof of it; nor is it very material whether the cries of birds or of the human voice, or wind blowing through reeds, first suggested the idea. It certainly exists, and did exist in very early times, as it is mentioned in our most ancient writings, and a knowledge of it has been handed down by tradition from an earlier period still. We know not who uttered the first note of regular music. We only have evidence from the sacred scriptures that musical instruments were used before the deluge, and believing that vocal preceded instrumental, we infer that vocal music existed among the Antediluvians, but how long previously to the deluge, we cannot ascertain.

Jubal was the first musician of whom we have any credible account, and *he* is only mentioned in the sacred scriptures, as profane history does not reach so far back into antiquity. This individual lived very soon after the earth began to be inhabited. Adam was only one hundred and thirty years old when Seth, his third son, was born, and it seems to have been before this that Jubal appeared: see Gen. 5: 3; 4: 1—25. We know not how many years Jubal lived before he began to cultivate music; but supposing he was thirty years of age, that would be about one hundred and sixty years after Adam was created when Jubal became a musician, and nearly fifteen hundred years before the deluge. This brings us back to so early a period that we need not look farther for the inventor of the first instruments of music. Only twelve persons are mentioned as having lived before him, though there may have been some others. Dr. Jahn* observes that Jubal first noticed that

* See his Archæology—Large German edition.

strings of different lengths or sizes, when stretched, cause various sounds, and thus invented stringed instruments: that he first brought the pipe or fife to a good sound, and *perhaps* brought the horn to give sweet and various sounds.

We may, with a sufficient degree of certainty, conclude that Jubal was the first musician, as it is generally supposed that vocal music preceded instrumental, and he must have been the first who practised both. Moses says, "he was the *father* of all such as handled the harp and organ," clearly intimating that he was the inventor of these two instruments, and at the same time intimating that others handled or performed upon those instruments, having been instructed, undoubtedly, by Jubal.

It is said in Gen. 4: 21, that he was the father of *all such* as handle the harp and organ. It would seem by the expression, "*all such*," that *many* played on those instruments, at that remote period. During Jubal's life, of course, the number of the human family was much increased, if he lived to so great an age as others generally around him, and he might have instructed *many* to play on the instruments which he had invented.

That he was the inventor of those instruments is farther confirmed by the common opinion of the oriental nations. Chardin* says that the Persians and Arabians call musicians and singers, *Kaynē: descendents of Cain*. Plato would pretend that all traces of ancient music were lost in the deluge, and that after that event, the art was again cultivated by the instrumentality of Marsyas, Olympus, and Amphion;† but he felt himself obliged to write thus, in accordance with received traditions. In no other way could he do honor to the authors just named.

It is probable that many of the antediluvian ideas in respect to music were lost, still some of them were doubtless preserved by Noah and his relatives. Those ideas might have been partially lost, so that the people of each nation, after the deluge, would be obliged to search anew for the origin of music. Various inventions and improvements, which may have existed before the flood, would have to be made the second time. Even searching out what did

* Voyages en Perse, T. V. p. 69.
† Lib. III. de Legibus, p. 564, near the beginning.

really exist in the most ancient times, would, among the first nations after the deluge, have the honor, in many cases, of being new discoveries. Sulzer went so far as to say, that every nation may lay claim to have discovered its own kind of music.*

The *place* where music was first cultivated, was probably not far from the garden of Eden, and that sacred place is generally supposed to have been near where Bassora now stands—a little below the junction of the river Tigris with the Euphrates in Turkey in Asia, and very near Arabia. Cain resided in the land of Nod east of Eden.† Jubal, the first musician, was the sixth descendant of Cain, and probably lived in the land of Nod, or not far distant, though Moses says nothing upon the subject. In the time of Jubal probably, the human race had not extended very far around Eden.

It is quite evident from ancient inscriptions, that music was cultivated in Egypt about three hundred and fifty years after the deluge, making, between the time of Jubal's music and the first Egyptian music about eighteen hundred and fifty years. The places (Egypt and that part of Turkey in Asia where stood the garden of Eden) have Arabia between them. Or if music was cultivated in India and Babylonia forty-eight years after the deluge, as is quite probable, there would intervene between Jubal's and the first Indian and Babylonian music about sixteen hundred years, and Babylonia included the garden of Eden. India was distant, though considered in its widest extent, a part of it was near. Between the time of Jubal's music and that of Haran,‡ there is an interval of about two thousand one hundred and fifty years, and the places were not distant from each other.

Jubal is said to be "the father of all such as *handle* the harp and organ." The original Hebrew word for *handle* is תֹּפְשׂ, *tophās*, a participle of the verb תָּפַשׂ, *taphas*, *to lay hold of, to handle.* The signification of the participle is *handling* or *playing upon.* The Septuagint uses καταδείξας, *katadeixas*, *showing*, *teaching.* This seems to indicate that the LXX regarded Jubal as the father of all who *taught* to play on the harp and organ, as well as the father

* Theorie, B. II. p. 791. † Gen. 4: 16.
‡ Mentioned in Gen. 31: 27.

of those who played on those instruments. We have shown that it could not have been, in all probability, more than about one hundred and sixty years after Adam's creation, when Jubal practised music. If, then, there was teaching of music, as the LXX seem to have thought, Jubal must have become acquainted with the art when very young, as he must have been the father or the teacher of those instructors in music.

This idea, suggested by the Septuagint, would only have a tendency to carry the origin of the art back a little farther into antiquity. EDITOR.

BLINDNESS A BLESSING.

MARY had learned to read, and at an early age took great delight in her Bible; but before she was eighteen years old, her sight began to fail her, and in a very short time she became totally blind. This, it will be thought, must have been a severe trial, at such an age, under any circumstances, but more especially to one who had always derived her chief pleasure and enjoyment from her little stock of books. Mary, however, had learned from her Bible, that "God doth not afflict willingly, nor grieve the children of men;" and she felt assured that he would, in some way or other, make this affliction tend to her eternal good. "Many people pity me," she said one day, to a lady who was talking with her, "and say, it is hard to be blind; but I don't think it at all hard. Perhaps, if I had not lost my sight, I should have grown proud. I was very fond of reading, and I should perhaps have thought too much of knowledge; I might have been puffed up, and therefore the temptation was mercifully taken from me. The Lord knew that I needed some trial, and he chose this for me. I am glad he did, for I should not have known what to have chosen for myself; I am sure I should not have chosen this. What, be blind! No; for then I should not be able to read, or to go about. I should not have chosen any thing that was painful. I sometimes think," she continued, "how many trials this keeps me from, which I should not have known how to bear?"

REMINISCENCES OF REV. SHUBAEL LOVELL.

"MAY thy memory be ever fresh and fragrant," was the exclamation of Judson, as he turned from the grave of Boardman, his beloved fellow-missionary—and the same desire spontaneously rises in every heart as we lay the remains of our pious friends in the dust, and feel that henceforth they live with us only in memory, and act with us only as their example is preserved. Especially is this desire awakened as we are called to part with the last, lingering remnants of a generation of Christians whose piety was nurtured under circumstances which led to a marked development of some of the Christian graces, which, in our day, are scarcely called into exercise. Of this class was the subject of the following notice.

Rev. S. Lovell was a native of Barnstable, Mass. His early years were blessed with the guardianship of a most affectionate Christian father, whose influence, in this forming period of life, was felt even down to old age. His mother, though possessed of much excellence of character, did not profess religion.

He was accustomed to refer to two events in his early history, which had much to do with his future character and course in life. The first, when he was eleven years of age, was the conversion and baptism of a brother three years older than himself.

The father of Mr. L. was a strict congregationalist, and on his faith had his children received the ordinance which he considered baptism; but this son of fourteen years had experienced the influence of renewing grace while attending meetings held at private houses by a few despised, and in the estimation of some, *fanatical* people called Baptists. He became convinced that theirs was the scriptural practice, and came tremblingly to his father to obtain permission to be immersed. The younger brother was present, and watched the emotions of the father and son, and listened to their conversation. At length the former said, with a spirit much in advance of his age, and with a tenderness which endeared him afresh to his children: "Go, my son, if you conscientiously believe God requires this at your hands." The lad turned joyfully away, and the little brother asked leave to follow him and witness the strange scene.

Listening to his brother's relation of his experience, and observ-

ing his baptism made a strong impression on the mind of the child, he was led to feel the necessity of the same change which his brother had experienced, and forced to the conclusion that his father, devout and excellent as he was, must be in an error with regard to baptism. This, thought he, is the way Christ was baptized, and all of whom I have read in the Bible. Five brothers and sisters of Mr. L. afterwards came to the same conclusion, and followed the example of their youthful brother.

The second signal event, and one of which he could never speak during a long life but with emotion, was the sudden death of his beloved father. He was then fifteen years of age. He had never known affliction. His health was delicate, his temperament nervous, and his sensibilities exceedingly acute. His grief was excessive, and with it there mingled a deep sense of his own necessity of a preparation for death, judgment, and eternity, which together so preyed on his health that he was laid aside from all employment, and under the care of a physician more than a year. Of this period of his life he has said, "I was under the law, endeavoring to work out a righteousness of my own. I became very strict in my deportment, and some of my friends hoped I was a Christian; but I was a young Pharisee."

This solemnity at length wore off, and he became gay, and apparently thoughtless. He was educated for the medical profession, and while engaged in study was exposed to the influence of infidel companions. To use his own language: "At this time I ran greedily in the ways of sin, but with an uneasy conscience. I never entirely lost early impressions. I felt that there was a reality in religion, and could never ridicule serious things. On some occasions I took pains to hear evangelical preaching, but this always brought on me the sneers of my companions."

Having early entered on the successful practice of medicine, his prospects for this life were fair and promising. His profession was congenial to his taste, and one which promised to gratify his desire for worldly honor and emolument. He had settled in his native town, and become well established in business by three years practice amidst a circle of endeared friends, when his attention was again turned to another life. He was in the midst of a brilliant evening scene, when his mind was arrested by the solemn expostulation, "Turn ye, turn ye, why will ye die?" This call he could

not silence or escape. It came home to his heart with irresistible power. He felt that there must be a turn—a radical change in his character, or he was lost forever. The religious teaching to which he listened on the Sabbath was "dry arminianism"; he felt that it did not reach his case. He had before attempted to reason for himself a robe of righteousness, and had found it, alas! but as filthy rags. His sense of the deep depravity of his nature, and his lost and ruined condition were most pungent. His distress was so great for many months that his friends trembled for his reason.—In the scriptures he could find only condemnation, and he knew not where to turn for help. At length, calling to mind the scenes of his childhood—his own convictions—his brother's joy and peace—he resolved to attend the Baptist meeting seven miles distant. This step he was aware would bring upon him the ridicule of some of his associates, and perhaps the loss of many friends; yet, thought he, what is temporal loss when the undying soul is at stake? Here I shall hear the truth, and that I will hear although it condemns me.

The preaching of the Word was blessed to him, and his soul was brought into the liberty of the gospel, and the distress and anxiety which had so long preyed on his mind, gave place to a joy unspeakable and full of glory. In his own language: "Light from heaven beamed upon me. The scriptures came to my mind in a most delightful chain. Oh, the plan of salvation! How clear it looked, and how precious! I have often thought since, if I could enjoy the same connected view of God's revelation to man that I then did, I should be able to preach to others, Jesus Christ the end of the law for righteousness. For two nights I slept but little for joy; and for several days I spent my time, as far as possible, reading the word of God, communing with him in prayer, and enjoying his works in a delightful grove, where every bough seemed to praise him."

He at length felt constrained to speak of the precious hope he had obtained, and found great delight in recommending the Savior to others. Those who heard his first exhortations in the conference room, from the fervor and fluency with which he spoke, and his uncommon knowledge, and ready application of the scriptures, saw in him a future minister of the gospel; and in his own mind he was soon led to feel that his work was not with the bodies but

the souls of his fellow-beings. He was baptized by Rev. Enoch Eldridge, pastor of the Baptist church in Hyannis, and in the course of the same year, 1793, ordained by that church to the work of an evangelist. The change of professions cost him a severe struggle. It was not till he found his mind often so absorbed in tracing and developing some Christian doctrine as to be unconscious whither his horse was carrying him, whilst riding in his profession —that he could distinctly perceive the call of duty. But having discovered the path to which duty pointed, he cheerfully entered it, and, relinquishing his pleasant and lucrative employment, he became, in obedience to the will of his Divine Master, a minister of the cross of Christ—a Baptist minister, which in that day presented no better prospect for this life, than poverty and ignominy.

The first two or three years of his ministerial life were spent in supplying destitute churches in the vicinity of Boston, after which he settled over a church in Rowley, now Georgetown, and continued with them fourteen years. Here his labors were blessed, and very strong attachments were formed between him and the people of his charge: but his health, always delicate and precarious, at length rendered it necessary that he should resign the pastoral office. This office he was never afterwards able to resume, though he continued to labor in the vineyard of the Lord, as his health would permit, even down to old age.

In his 77th year, June 8th, 1846, this servant of God closed his earthly pilgrimage, and entered on his long-desired rest. On the last morning of his life, though weak and distressed, after listening to the 5th chap. of 2d Cor. seated in his chair, he bowed his head on the top of his staff, like the ancient patriarch, and offered family prayer. Soon after the summons suddenly came.

"Child, your Father calls, come home."

And during ten hours of dying agony, the power and efficacy of that religion which he had long professed, and for fifty-three years had publicly recommended to others—the only vanquisher of the king of terrors—were happily exemplified. When he felt himself in the hands of his last enemy, as soon as he could speak, he said, "I am going. Here let me raise an Ebenezer. Hitherto hath the Lord helped me. How often should I have denied like Peter, as

betrayed like Judas, had He not kept me by his mighty power." And, intermingled with the groans of struggling and expiring nature, were utterances of a spirit of submission, grateful and triumphant, mostly in scripture language or that of sacred poetry.—"Wherefore should a living man complain, a man for the punishment of his sins"—"I feel the foundation sure"—"All is well"—"Come, Lord Jesus, come quickly"—

> "Sweet fields beyond the swelling floods,
> Stand dressed in living green"—

"Sweet fields!"—"I see a bright glimpse of heavenly glory."

In giving some directions respecting his funeral, he said, "Let the name of Christ be exalted; let me be named only as a sinner saved by grace." In parting with a companion with whom he had been most happily united nearly half a century, and with children and friends to whom he was most tenderly attached, were strongly manifested the freshness and warmth with which religion imbues the affections. But the heavenly attractions were far superior.—At length the spirit winged its way to the regions of immortal bliss, the heavy groans of "dying strife" gave place to quietness and silence, and an expression of the most perfect heavenly peace settled on the beloved countenance.

Father Lovell, as he was affectionately called by many during the last years of his life, was extensively known among the churches of Massachusetts. He was known as a sincere and faithful advocate of the doctrines of the cross. This was his highest ambition. Grace was his favorite theme. As a preacher, he was doctrinal and instructive, as well as animated, fluent, and pathetic. He was blessed with a retentive memory, which he early enriched and strengthened by the best of exercises—treasuring up the word of God. Under the direction of his parents, he read the Bible three times through before he was ten years old; in maturer years he read it much, and when he professed religion it became his study. His mind was imbued with scripture sentiments, and its language was ever on his lips. In preparing his discourses, his habit was to write a brief or skeleton, but these notes he never took with him into the pulpit; and yet, so retentive and accurate was his memory, that in his quotations from scripture, of which his sermons were remarkably full, he generally named chapter and verse.

Near the close of life he sometimes remarked in taking a survey of the past, "I bless God that he has allowed me to angle, though I have never been permitted to use the spiritual net." For the work of feeding and comforting the flock he was peculiarly qualified. He had a happy faculty of introducing and sustaining religious conversation, and his affectionate manner and sympathetic spirit were well adapted to the necessities of the sick and dying bed.

The subject of this notice was uncommonly devotional. It is observed by one, "The great thing to be attained in religion is a healthful, steadily-glowing and enduring temperament of the affections." This, for many years, he seemed to have attained. Few probably ever lived while in the world so uniformly above it. He seemed always to feel that he had "here no continuing city," and to be looking constantly forward to one to come—"One which hath foundations, whose builder and maker is God." One great means of making this attainment was, probably, the uniform habit of early rising, and devoting one, or sometimes two hours to communion with God, before the bustle of the day commenced. The voice which his dwelling first echoed in the stillness of early dawn —the voice which his children first heard when they awoke from the slumbers of the night—was the subdued voice of closet prayer. Family prayer was also conducted with the strictest punctuality, and in a manner peculiarly interesting. This exercise never became formal, but was marked, as was observed by many inmates of the family, by a simplicity, freshness, and fervor which are unusual. His children felt the power of such prayers, and it is hoped all learned to fear and reverence the God of their father. Of a family of six, five in youth made a public profession of religion.

Several times during his life was this departed servant of God afflicted, while in a debilitated state of health, with nervous depression and melancholy, which so overcast his spiritual vision as to throw him nearly into a state of despair. At one time, for five successive years, he was continually laid aside from public labor, and suffering these severe trials of mind. But he did not cease to call upon the name of the Lord. Although he felt to say, with Job. "Behold I go forward but he is not there; and backward but I cannot perceive him. On the left hand where he doth work, but I cannot behold him: he hideth himself on the right hand that I cannot see him"—yet his faith did not entirely fail. Though sink-

ing in deep waters, he was enabled to grasp and cling to the only true source of hope, and at length he came forth as gold seven times tried, and enjoyed for the last thirteen years of his life, a most tranquil and permanent sense of the Divine favor.

For the last five years of his life he had so far lost the use of sight as to be unable to read. This, added to many other infirmities of body, was a trial of the severest kind, yet did he submit to it with the most exemplary patience, feeling it to be from the hand of his heavenly Father, and blessing Him that he could still listen to the reading of his Word, and still feed in contemplation on that which he had been enabled in early youth to treasure in his memory. L. L. H.

A ROBBER BEFRIENDED.

A young man was stopped in a little street in one of the cities of France; his purse or his life was demanded. A courageous and sensible heart soon distinguishes between the voice of the unfortunate wretch, whom misery drags to crime, and that of the villain whose wickedness prompts him to it. The young man felt that he was an unfortunate person whom he ought to save. "What do you ask, miserable creature, what do you ask?" said he in an imposing tone to his aggressor.

"Nothing, sir," answered a sobbing voice; "I ask nothing of you."

"Who are you? what do you do?"

"I am a poor journeyman shoemaker, without the means of supporting my wife and four children."

"I do not know whether you speak the truth. Where do you live?"

"In such a street, at a baker's house."

"We shall see, lead the way."

The shoemaker awed by his firmness, led him to his abode as he would have led him to the bottom of a dungeon. They arrived at the baker's. There was none but a woman in the shop.

"Madam, do you know this man?"

"Yes, sir, he is a poor journeyman shoemaker who lives in the fifth story, and who has much difficulty in sustaining his numerous family."

"How can you let him want bread?"

"Sir, we are young people, newly established; we cannot give much; my husband does not wish me to give more than twenty-four cents credit to this man."

"Give him two loaves of bread. Take these two loaves, and mount to your room."

The shoemaker obeys, as much agitated as if he were about to commit some crime, but in a very different kind of trouble. They enter. The wife and children eagerly take the food which is offered them. The young man has seen too much. He goes out, after giving two louis to the baker's wife, with orders to supply the family with bread according to their wants. Some days after he returns to see the children, to whom he has given a second life, and he tells their father to follow him. He conducts his poor protege into a shop, well built and well furnished with tools, and all the necessary materials for working at his trade. "Would you be contented and happy if this shop were yours?"

"Ah, sir, but alas!"

"What?"

"I have not the freeman's right, and it costs"—

"Take me to the syndic jury."

The license was bought, and the shoemaker placed in the shop.

The author of so fine an act of humanity, was a young man about twenty-seven years old. It is calculated that the establishment of this workman cost him from three to four thousand livres. He is not known, and useless researches have been made to discover him.—*Cyc. R. An.*

A TERRIBLE DOCTRINE FOR THE DYING.

A writer in the Connecticut Evangelical Magazine, states that a man of uncommon sagacity and intellect of his acquaintance, was for a long time affected with an apparent debility. But the writer found by conversing with him that he was under conviction. He urged him to repent; but he replied that he could not now part with his worldly schemes. After much solemn conver-

sation they parted. A year after they met, and the writer soon saw in the temper and language of the man, that his seriousness had departed, and that his conscience was seared. He now believed his former state to have been hypochondriac, and said,—"Within one week after I detected my folly in being thus anxious for another world, I became well and happy, and have so continued. I now think that all the notions I had concerning the holiness of God, and the rewards of another world, are false. As to sin, it is evident there can be no such thing; nor shall I exist after this body dies, any more than the trees before us will exist, and be happy or miserable." "But," said I, "is it not a gloomy thought that your existence will cease when your body dies?" "As for that," he answered, "I cannot help it, we must make the most of what we have." He seemed determined not to think lest he should be unhappy, and I left him, having in vain attempted to induce a review of his decision.

His life, for years, was what might be expected from his belief. He seemed to endeavor to erase from his mind all thought of a hereafter! In this state, an awful accident, in a moment, placed before him an eternity, into which he must very soon enter. The powers of his reason were in full strength. And now his beloved scheme of ceasing to exist at death, became his terror. "And have I," said he, "done with existence? shall I presently cease to think, to see, to feel? Am I to exist for a few moments filled with pain, and then lie down to be nothing forever? I am pained for the fruits of my labor; I have labored for nothing; I cannot bid farewell to the earnings of so many years."

On being told by one who did not know his previous opinions, that he certainly should exist; and that the future being of men was indicated by nature, and made sure by Scriptural evidence, an aspect of still greater horror settled on his countenance; and, after a pause of a minute, he replied: "If those Scriptures are true, eternity will be more dreadful to me than the loss of being. I will not believe them; yet how dreadful the idea of sinking into eternal, thoughtless night." He soon opened his eyes on the realities of another world.

ENCOURAGEMENT TO LABOR FOR GOD

AN ANECDOTE.

It is important to labor for God "in season and out of season," and to persevere in holy effort under the most discouraging circumstances, for we can never know that our usefulness has ceased. Take one illustration out of many:

In the latter part of the last century, the venerable John Pyne, pastor of the first Baptist church at Shrewsbury, England, was brought to the closing scene of life. He had long grieved over his apparent uselessness in the church of Christ, and when seized with his last illness, this regret was considerably increased. The thought planted thorns in his pillow, and embittered his dying moments. At this precise moment, persons entirely unacquainted with the feelings of the departing minister, applied for communion with the church he had long served, and attributed their conversion to God to his labors. A friend immediately hastened to communicate the intelligence to the venerable man, who listened to the statement with holy joy beaming in his countenance; and then, gathering up his feet into the bed, adopted the language of Simeon. "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation," and closed his eyes for ever on earthly objects.

PUTTING INFANT BAPTISM INTO THE BIBLE.

I well remember to have been told by a friend, several years since, that a very candid Pædobaptist teacher of his, once told his class—a theological class, if I remember rightly—that "whoever finds infant baptism in the Bible, must first *put it in.*" I have been forcibly reminded of this declaration, by a circumstance which recently fell under my notice. Preaching for a Pædobaptist minister—a highly esteemed and well educated friend, as I was turning over the leaves of his pulpit Bible, I found, to my great surprise, that infant baptism was actually in his Bible.

The portion on this subject was not divided into chapters and

verses, nor was it captioned as a distinct book, or found within either of the books of the common version. It was simply headed "Baptism," if I remember rightly, which I took to be rather the subject of the chapter; so that I cannot refer your readers to the book, chapter and verse, and the much looked for passage must therefore still be beyond the reach of many desirous to find it.—But how could it be that so many who have set themselves to "search diligently for the young child"—"the baptized child"—should have failed to find it? How happened it to be so easily found here? It was, as our friend had stated above, "first *put* in."

The fact suggests some interesting inquiries. Why should it have been put in? Great efforts to point out things obvious of themselves, are unnecessary. Was it the conviction of the one who inserted it, that it was difficult to find it, and that some help was necessary in order to *infer* it? Had he believed that it was as plainly taught as other duties, would he have felt that there was any need of its insertion? No other topic was inserted in this manner, and it seems natural to conclude, either that, in the mind of the writer of it, this *was less clearly taught* than other doctrines, or that it was more important. A.

DEDICATION HYMN.

To thee, O Lord! with joyful lays,
We lift our hearts in solemn praise;
We to thy throne for refuge flee,
And dedicate ourselves to thee.

To thee, our souls—our *all* we give;
To thee, O help us e'er to live:—
To thee, we give as thine abode,
This house—a temple for our God.

Here, let thy grace and mercy reign;
Here, soothe the heart, and ease its pain;—
Here, bow the stubborn human will,
And let thy richest grace distil.

Now—be the Father's grace adored;
Now—be the Son revered as Lord;
Now—may the Spirit blessed be,—
The Three in One—and One in Three.

Lake, Washington Co. N. Y., Sept. 1848. SIGMA.

THE CLOSING YEAR.

How rapidly passes away
That life which Omnipotence gave!
How soon we return to our clay,
And quietly rest in the grave.

How many the hearts that have bled!
Affections, the loveliest, rent!
How many the hopes that have fled—
The sorrows incessantly sent.

What multitudes—*millions* of souls,
Their Maker has summon'd this year;
Where solemnly, awfully rolls,
Eternity's Ocean—so near!

They're wailing in endless despair,
Where happiness never can go;
Or swelling their chorusses where
Deep rivers of blessedness flow.

Remember, dear reader, *your* days
Are numbered, and soon to be closed:
In many—in thousands of ways,
To death we are ever exposed.

O are you prepared to depart,
And reign with your Savior on high?
O give him your service—your heart,
Before you're forever passed by!

That, when his dark tempests descend,
And beat on the pit of the lost,
You *may* on his mercy depend,
And not in those billows be toss'd!

EDITOR.

MONTHLY RECORD.

MISSIONARY INTELLIGENCE.

Rev. Mr. Cushman and lady, missionaries of the Foreign Evangelical Society, and Rev. Mr. Jones and lady, and Miss E. Howard of the Free Mission Society, recently sailed from New-York for Port au Prince.

THE DEATH-BED OF A HEATHEN CONVERT.—One of the New Zealand missionaries thus refers to the dying language of a heathen convert: "After morning service and school I went to see Putara, a sick native. I found him very ill, without the least prospect of recovery. I said, 'well, Putara, what hope have you for eternity? What is your trust?' He replied, 'My only hope is Christ.' 'But,' I said, 'you have been a great sinner. What satisfaction can you make to a justly offended God for your sins?' He replied, 'I can make none.' 'Perhaps prayer will be a satisfaction?' He immediately answered, 'no.' 'Perhaps repentance and faith?' He again replied 'no; these cannot atone for my sins.' I then asked him if he did not think that his baptism was a payment for his guilt. His reply still was 'no.' 'Well then, Putara, as you do not depend on these things for your salvation, what is your dependence?' He said, with much earnestness, 'the blood of Christ, and that only.' 'But will not God accept prayer, faith, and repentance, as a part of the satisfaction for your sins?' 'No; they are only a showing forth of love to Jesus—*the fruit of the Spirit.* Christ, and Christ only, is my life—the satisfaction of my sins.' I said, 'you have right views of Christ; but it is possible to have right notions in the head while the heart is untouched. Do you love secret prayer?' He replied, 'I do pray.' 'What do you pray for?' 'A new heart,' was the reply. I then exhorted him to continue cleaving to Christ, prayed with him, and left him. Two days afterwards he died."—*So. Bap. Miss. Journal.*

September closed the first half of the financial year of the Missionary Union. During that time donations and legacies to the amount of $31,924,95 have been paid into the treasury, $3,403,06 less than during the corresponding months of last year. The expenses during the same time have exceeded those of the corresponding months last year, by more than $5,000. To prevent an increase of debt, about $42,000 must be paid in during the remainder of the financial year. We hope that the churches will be awake to this subject.

ITEMS.

The Baptist Guardian, conducted by Rev. J. L. Reynolds, of Richmond, Va., has been merged into the Religious Herald.

The edifice of the First Baptist church in Nashua, N. H., has been destroyed recently by fire. It was insured to the amount of $5,000.

We are pained to announce the death of Mrs. Eliza C. Allen, who closed her earthly career on Sunday, Oct. 15, sustained by the hope of the faithful christian. She has ably edited the "Mother's Monthly Journal" many years, and endeared herself to a large circle of friends. We sympathize with her bereaved husband, Rev. Ira M. Allen, in his severe affliction.

ANOTHER BAPTIST BOOK-STORE.—Edward H. Fletcher, as our readers will perceive by the advertisement on the cover of the Memorial, has opened a store in this city at No. 141 Nassau-street, where he intends keeping a large assortment of denominational and other works, on the most reasonable terms. Mr. Fletcher, formerly a partner in the late firm of Colby & Co., has a thorough knowledge of the business, and we know that he sells VERY CHEAP. He will soon publish some important works.

CHRISTIAN WATCHMAN & CHRISTIAN REFLECTOR.—We have not been disappointed in our anticipation that the union of the two papers would result in producing one of the best in the denomination. There is certainly no one which is more ably edited. The names of J. W. Olmstead, W. Hague, and H. A. Graves as editors, and Nichols, Upham & Ford as publishers, will insure a first rate paper.

The Free Missionary Journal, edited by Rev. E. R. Warren, has been sent us. It is full of interesting matter to the friends of "Free Missions."

We understand that the Christian Review has been sold to Rev. Mr. Sears, of Boston, and that he is to commence a new work at a lower price.

We much regret the loss of Bro. S. F. Smith from the editorial fraternity. He has proved himself to be an able as well as a beautiful writer.

REVIVALS.

Lancaster, Pa., 27 baptized; 96 baptized from January to Sept. 13, at the missionary stations in the Cherokee Country; Salem, Carroll co., Miss., 29 baptized; New Year's Creek ch., Texas, 50 added to ch.; Lebanon ch., Panola co., Miss., 21 baptized; Hernando, Miss., 21 baptized; Beaver Dam, Benton co., Ten., 18 hopefully converted; Bradley's Creek, Tenn., 30 to 40 obtained hopes; about 500 have been recently added to the churches of the Western Association, Ga.; Mt. Carmel ch., Miss., 24 added. To Lancaster and Northumberland churches, Va., 127 have been added by baptism since August. We are happy to find that revivals are in progress in various parts of the South, and in many places at the North. The towns are so numerous that we have not room to mention them. As the excitement of the election is over, we hope that christians of all denominations will show as much zeal in religious matters as they have in political.

MINISTERIAL CHANGES.

Rev. W. Glover, of Vinalhaven, has become pastor of the Baptist church in Swanville, Me. Rev. T. G. Keen, of Louisville, Ky., has become pastor of the Baptist church in Mobile, Ala. Rev. N. Barrell, of Dansville, N. Y. has become pastor of the Baptist church in Chardon, Geaug. co., O. Rev. M. L. Fuller, of Poestenkill, Rens. co., has become pastor of the Baptist church in Grafton, Rens. co., N. Y. Rev. J. L. Swan, of New London, Ct., has become pastor of State-st. Baptist church, Albany, N. Y. Rev. Baron Stow, D. D., late pastor of Baldwin Place Baptist church, Boston, has become pastor of Rowe-st. Baptist church of the same place. Rev. B. T. Welch, D. D. of the Pearl-st. Baptist church, Albany, has become pastor of the Pierrepont-st. Baptist church, in Brooklyn, L. I. Rev. Wm. Crowell, late editor of the Christian Watchman, has become pastor of the Baptist church in Waterville, Me.

Deaths of Baptist Ministers.

William Y. Hiter, Laurel Spring, Va., Sept.
Warner Lake, Mount Morris, Living. co., N. Y. Sept., aged 84.
John Bostwick, Pike, Wyoming co., N. Y. aged 86, Oct. 21.
Eli Phillips, Moore co., N. C. aged 63.
George Benedict, (late pastor of the Norfolk-st. Bapt. ch.) New-York city, Oct. 28, aged 53.
John Naylor, New-York city, Nov. 7.

Ordinations.

S. L. Bules, South Rutland, Jeff. co., N. Y. Sept. 21.
Leonard Ilsley, New Berlin, N.Y. Oct. 6.
D. T. Lockwood, Great Bend, Pa. Oct. 5.
Francis Spear, Clarksville, Alleg. co., N. Y., Oct. 4.
Charles A. Buckbee, Conway, Mass., Oct. 4.
Frederick W. Ingmire, Albany, N. Y., Oct. 8.
Augustus H. Trow, Solon, N. Y. Oct. 11.
Anson H. Stearns, Heath, Mass. Oct. 11.
S. B. Johnson, Bedford, Cuyaho. co., N. Y., Oct. 11.
Francis Donaldson, as pastor of Elmira and Fairport Bap. ch., N. Y., Oct. 11.
R. G. Toles, Cooperstown, Otsego co., N. Y., Oct. 19.
W. A. Shaw, Sampson co., N. C.

Churches Constituted.

Vernon, Caldwell Township, Essex co., N. J., June 29.
Hollywood, Va., Aug. 26.
East Bethlehem Township, Wash. co., Pa., Sept. 6.
Patrick co., Va., Sept. 18.
Bristol, Bucks co., Pa., Sept. 29. (No. mem. 16.)
Sumpter Dist, S. C., Oct. 7.
Robert's Chapel, near Murfreesboro, N. C., Oct. 15.

Dedications.

Hope Chapel, New-York city, Oct. 26.
Southbridge, Mass., Oct. 25.
Colerain, Mass., Nov. 1.
Baptist Mariner's Chapel, New-York city, Nov. 5.
Swansea, Mass., Nov. 9.
Caroline, Va. Nov. 16.

LITERARY NOTICES.

Last Days of Elisha—From the German of Krummacher. New-York: Robert Carter & Brothers. pp. 297—12mo.

This work will be read with interest by those who love the bible and bible characters. The author gives a sketch of the prophet's life from the time that he anointed Jehu king of Israel, until after his death, when a miracle was wrought over his bones. It is written in an agreeable style, and is beautifully bound.

"*The Widow Directed to the Widow's God*"—by J. A. James, and "*Test of Truth*" by Mary J. Graham,

Are two excellent little volumes of Carter's Cabinet Library. Robert Carter, who has for many years been an extensive publisher in Canal street, has now associated with him two of his brothers, and removed to 285 Broadway, where they intend to extend their business. Carters' books are all GOOD, and perfectly safe to put into the hands of the young.

Count Raymond of Toulouse and Crusade against the Albigenses. New-York: M. W. Dodd.

This is a new and finely illustrated edition of Charlotte Elizabeth's War with the Saints. It is handsomely bound, and makes a very pretty gift book.

Also, from the same enterprising publishers, "*The Old Stone House*," by Alden, full of incidents which will stir the patriotism of republicans.

History of Charles the First, by Jacob Abbott. Harpers.

This is the commencement of a series of historical works for the young. It is very interesting, beautifully written, beautifully illustrated and beautifully bound. All of Abbott's works are valuable.

Sacred Meditations, by P. L. U.—A rich gem of value and beauty, from the same house.

Model Men, by the same publishers. A funny book, full of funny pictures.

Life of Charlotte Elizabeth—as contained in her Personal Recollections, with Explanatory Notes and a Memoir, by L. H. J. Tonna. New-York: M.W. Dodd.

This is an improved edition of Charlotte's "Personal Recollections," which we have before noticed. In this edition the pages are surrounded with lines, making a beautiful page, and much larger than the previous volume. It is printed on fine paper, and contains an elegant portrait of its distinguished author. Many will wish this for a gift book.

Hebbes' Universal History—forming a complete History of the World. New-York: Dewitt & Davenport.

The first volume has been completed, and makes an elegant book. Two numbers have been issued of the second volume. This will be undoubtedly a standard work of great value. It comprises the most remarkable events of all nations, from the earliest period to the present time. It is instructive to readers in general and at the same time worthy of the attention of the learned. The American edition is published in advance of those at London and Leipsic.

Pengilly on Baptism—translated into French, and published by the American Baptist Pub. Society at Philadelphia.

This is probably the most useful small work on baptism which has ever been written

A splendid Marriage Certificate, printed in silver, has been laid on our table. Published by E. H. Fletcher, 141 Nassau-street.

SERIALS.

"Arabian Nights' Entertainments." This work is now completed by the Harpers, and makes two elegant volumes. It is a new translation by E. W. Lane, and adapted to family use. It has 600 fine illustrations, and exhibits oriental fancy, better than any other work.

Columbian Magazine.—John S. Taylor, publisher. The November No. is superb. Taylor has improved it very much.

HS

H.S.





MAR 3 1936

